

ELLEN G. WHITE AND THE CHICAGO BUILDINGS VISION FIASCO

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THE CHICAGO BUILDINGS VISION

Ellen White's Chicago Buildings Vision was her most spectacular prophetic blunder, and the relating of it to Dr. John Harvey Kellogg in an official "testimony" ["testimony" understood by all Adventists to mean a communication from God through his mouthpiece, Ellen White, to an individual person or group] resulted in her becoming the butt of jokes among the group of Adventist physicians who had associated themselves with Dr. Kellogg at the Battle Creek Sanitarium. Even her Clintonian evasiveness was no match for the giant intelligentsia represented by this group of doctors. Their incomes were not dependent on the Seventh-day Adventist Church, so they were able to react to things as reason and common sense would indicate. She would spend the next three years trying to escape the problems she created for herself, but her excuses were unconvincing and even comical at times. The fiasco resulted in the unmasking of Ellen White as a false prophet and initiated a series of events that led to the secret 1919 Bible Conference meeting that forced the top leaders of Adventism to debate whether to come clean with the Church and denounce her as a fraud or to continue the cover-up of the truth about her. Additional prophetic blunders between the turn of the century and her death in 1915 virtually forced the delegates of the 1919 Bible Conference to address the issue of her fraudulent prophetic claims. For an over-view of the history of these events, please see the 8th Edition of *LYING FOR GOD: What Adventists Knew And When They Knew It!*

Extensive research has made it possible to assemble a time-line of events surrounding the Chicago Buildings Fiasco—a time-line that nails Ellen White to the wall and proves beyond any reasonable doubt that she attempted to cover her blunder by a series of falsehoods. By trying to create the illusion that God had given her the supernatural ability to discern what people were doing on the other side of the world, she embarrassed herself and the Church. In fact, by claiming to speak for God when she clearly did not speak for Him represents a type of blasphemy. The cover-up of this highly unflattering chapter of Adventist history represents one of several crowning achievements of the damage control expertise of Adventist leadership.

Additionally, her demand, made in the name of God, that Dr. Kellogg send her Battle Creek Sanitarium funds for her Australian sanitarium project represented her ascension above the law of the land, since the Sanitarium's new Michigan charter (as of 1897) would have made such an action illegal. She would have to have understood the provisions of the new charter, since she was a stockholder in the Sanitarium after its reorganization. Would God direct her to break a reasonable and just law simply because it was inconvenient to Ellen White's own personal agenda? Would that be rendering to Caesar?

She began to demand money from Kellogg for the new sanitarium in Australia during the year of 1899. Unfortunately for Ellen White, Dr. Kellogg's half-brother, Dr. Merritt G. Kellogg, visited Ellen in her home in Australia in the year 1900, just about the time her patience with Dr. Kellogg's Chicago program had run out. Dr. Merritt G. Kellogg's 1908 statement testified that he explained to her that it would be illegal for Dr. J. H. Kellogg to send her Battle Creek Sanitarium funds because of the new charter. He also testified that she had shown him an American newspaper article, several years old, which gave an inaccurate account of what Dr. Kellogg was doing in Chicago. He also stated that he saw her mail her testimony of rebuke to him three days later.

In the summer of 1900, she returned to America from Australia.

In the year following her return from Australia, she and her son, Willie C. White, threw their support behind the project to construct a new building for the American Medical College—the only construction project in the Chicago Area ever contemplated by the Adventist Church and/or the Battle Creek Sanitarium group. She and Willie were present at the 1901 General Conference session, and they voiced their support for the new building. Willie White attended a special board meeting, also convened in 1901, to consider the plans for the new building, and he expressed his total support for its construction. If Ellen White was God's mouthpiece to communicate His will for Adventists, Willie White was many times Ellen White's mouthpiece for communicating her will to her followers.

The Battle Creek doctors and most everyone else at the Sanitarium were trying to figure out if she had condemned, in her testimony to Dr. Kellogg in 1899, the construction of the same building that she and her son heartily approved just two years earlier. This comic element confronts anyone who takes the time to learn the facts.

Charles E. Stewart, in his account of the fiasco, reported that even the members of the committee responsible for planning the new American Medical College building in Chicago kept right on planning for it because it didn't dawn on them for a moment that she could possibly be condemning them for the planning they were doing. In their minds, she had to be talking about some other building.

Even beyond this is the fact that Ellen White had become a stock-holder in the Sanitarium ever since its re-organization under the new charter in 1897, raising the question of a conflict of interest issue. Did she not want Dr. Kellogg spending the Battle Creek Sanitarium's money in Chicago because she wanted her shares to pay higher dividends?

For Ellen White, it is sad that she had to bring all of this trouble on herself. If she had left the supernatural claims out, things might not have been so bad for her. She could have written to Kellogg and said something like, "Harvey. I have just read a report about your extravagant spending in Chicago on the unworthy poor, and I don't think that it's what God wants you to do with your money. I believe God wants you to spend your money where it can do the most to keep the unique doctrines of Adventism at the forefront." By crediting God for her information, she made it look like God hadn't looked in on things at Battle Creek or Chicago for a long time, or that He had forgotten what He had seen when He was there. This lying about the source of her information smacks of being a kind of "White collar" blasphemy. However, we could not exactly say that everything would have been okay for her had she not had the Chicago Buildings Vision.

Over the years prior to the fallout from the Chicago Buildings Vision, Ellen White had committed a series of nearly equal blunders that had already pushed her credibility with the Battle Creek physicians to the limit. She had contradicted herself in her "testimonies" so many times that the doctors were confused and asking for answers.

They were puzzled that she continued to eat meat, and even unclean meats like oysters, while she had preached a strict vegetarian diet. They were amused that in the later years of Ellen's ministry it was the influence of a Catholic woman that finally convinced her to stop eating meat because it was cruel to animals.

They were baffled by her bizarre and contradictory statements about the use of medications, and they had caught her in outlandish plagiarism in the case of the British book, *Sketches from the Life of Paul*. They were not amused to discover, as widely-read professionals, that she had copied the health teachings of a certain Dr. Cole and claimed that the information she got from him came from God in vision. Perhaps they knew that Ellen's teaching against the use of Quinine was responsible for killing many of the earliest Adventist missionaries. When these missionaries came down with Malaria, they would not administer this life-saving drug to themselves or to their children. (See Appendix VII for documentation.)

Additionally, many of the players in the Battle Creek drama were aware of the fact that her testimonies were often the result of human influences. The case of A. R. Henry is one such example.

According to the White Estate, A. R. Henry was a Battle Creek banker who became a Seventh-day Adventist. In 1882 he was invited to join the administrative staff of the Review and Herald Publishing House. In 1895-1896 Ellen White, who was then in Australia, began to worry about what she perceived as the secularizing influence of A. R. Henry and another SDA businessman, Harmon Lindsay, who was treasurer of the General Conference, which was then headquartered in Battle Creek. According to the White Estate, she began sending testimonies to key General Conference leaders— and in particular to O. A. Olson, the president of the General Conference. As a result of these testimonies, both A. R. Henry and Harmon Lindsay lost their denominational positions. (Reference: *Dissidents, Within and Without*, Chapter 21, posted at:

<http://www.whiteestate.org/books/mol/Chapt21.html>)

Here is what the White Estate says about this situation:

Although Ellen White's sympathies were with Elder Olsen, she did not spare words: "I felt that you were being bound hand and foot, and were tamely submitting to it." Because God was illuminating her mind, she saw what others could not see clearly: "Things are

being swayed in wrong lines.” She saw, behind the surface reasonings, that leading men were acting “as though they were in God’s place, . . . deal[ing] with their fellow men as if they were machines. I cannot respect their wisdom or have faith in their Christianity.”

Then, writing specifically: “The Lord has presented to me his [Henry’s] dangers. I expect nothing else but he will say, as he has always done, ‘Somebody has been telling Sister White.’ This shows that he has no faith in my mission or testimony, and yet Brother Olsen has made him his right-hand man.” (Letter 59, 1895, cited in *Bio.*, vol. 4, p . 255.)

From what we know of the Battle Creek fiasco, it is not surprising that A. R. Henry would have little faith in the Testimonies. Questions about her prophetic gift were surfacing everywhere as a result of her various blunders. Whatever, with her words she placed him in a class of individuals who act as though they were in God's place and who deal with their fellow men as if they were machines. Henry lost his denominational job over these accusations. When Henry's lawyer began approaching the Church about the matter, an internal investigation began to find out how Ellen White got the information about A. R. Henry in the first place. As they scrambled to find out how they were going to defend themselves in the anticipated law suit, here is Dr. J.H. Kellogg's account of what happened. Kellogg was the CEO of the Battle Creek Sanitarium, as you will recall:

Evans said, "This thing ought to be stopped, anyhow – these testimonies here." He said, "If there were just enough of us to stand together on it, I believe we could stop that thing." He said, "Will White doesn't believe those testimonies." He said, "Now I will just tell you how I know."

He said, "You know A. R. Henry was suing us for libel here, and you remember about that Mr. Hulbert was our attorney. And I was down to Mr. Hulbert's office one day, and he said, 'Look here, where did Mrs. White get that information about Mr. A. R. Henry?'" Henry [had] charged that the things written about him [in the testimony] were not true.

Now I want to tell you a little word about that thing. I know how that Henry testimony was manufactured. A. O. Tait in the office came to me, and he said, "We are going to do the old man up." He said, "I am writing letters to Sister White, and I am getting letters from her, and I am writing her, and we are going to do the old man up. And we are going to get him out of that, and we won't have that man there." Pretty soon A. O. Tait came to me, and he said he had got a letter from Sister White, ousting the old man. He had been wiring and writing her the information, and he told me he was going to do it in addition.

Mr. Hulbert asked Mr. I. H. Evans, "Evans, how does Mrs. White get this information?" Evans said, "Why, I said to him, 'I am not much acquainted with Mrs. White. I never met her but once. But my understanding is that she is a prophet and that the Lord gives her this information in visions in the night; she has visions as the old prophets did.'" Evans said Mr. Hulbert said, "Oh, fudge, you don't want me to believe such nonsense as that." He said, "That is what I was always led to believe." And he said, "W. C. White, her son, is in town, and I think you better ask him about it."

You see, Will's idea was that he was going to save his mother from the charge of libel by showing where she got the information and get it back onto me and A. O. Tait and the other folks. I hadn't written her any information about Henry at all because I was kind of sorry for the old man, and my sympathies were rather with him. That would not relieve her at all, but Will did not know the law. He was such a saphead on things of that kind he didn't know any better than to think that would relieve her by putting it off on these men. So he said, "My mother is in constant correspondence, and she received the information

from various ones."

So Hulbert wrote a letter to Will White, asking him that same question, and he handed it to Evans and Evans looked it over, then put it in an envelope and sealed it up and delivered it to W. C. White. He was in his office when he delivered it, and W. C. White took it upstairs with him and came down pretty soon. And Evans said, "W. C. White handed me the letter and I looked it over, and this letter read, 'My mother is in constant correspondence with the leading members of the denomination, with O. A. Olsen, Dr. J. H. Kellogg, A. O. Tait, W. O. Palmer and various other persons; and she has received her information from them.'"

Evans said, "I drew my pencil right across the letter clear down to the bottom and left nothing but the signature, 'Yours truly, W. C. White.' Will said, 'What did you do that for?' I said to him, 'You are giving away the whole case.' "Well,' Will said, 'what else should I say?'" He said, "You should say, 'My mother is a prophet of the Lord. The Lord comes to her in the visions of the night and has revealed to her these things with reference to A. H. Henry.'" Evans said to me, "What do you think Will replied? Will White said, 'I cannot lie!'"

Now there was that testimony over which so much fuss was made by A. R. Henry, and there were the actual facts about it that Will White himself testified that the things in that testimony were written to his mother by A. O. Tait and by other persons and that A. R. Henry was condemned unmercifully for what was not true. And that enormous hullabaloo was made about it, that he was resisting the Lord. That is according to W. C. White's own testimony.

Now, I am going to tell you some more about that thing.

B: Willie told me something about it.

K: I knew it all the time, you see.

B: He told me that what Sister White saw was not with regard to his robbing the institution or anything of the kind but with regard to withholding means from the Lord.

K: There were a whole lot of things in it that were not true at all but just gossip these people had sent. Henry knew it, and Brother Olsen knew it. The thing came in bad shape on Henry because when these men wrote to her, she sent her testimony back to them, sent copies to Tait and Palmer and sent a copy to O. A. Olsen. And Olsen was to take it and read it to Henry and not to give it to him but to read it to him. And Olsen saw what he had got to meet, you know, for he knew Henry would know right away just where that thing came from because it concerned things that he had had trouble with with A. O. Tait and others, and there were personal things in it, and he knew Henry would trace it right back to the people it came from.

Olsen did not dare to meet him with it, and he carried it in his pocket for three weeks. In the meantime Tait and Palmer let it out to the boys around the office. So after while it got around to A. R. Henry through the boys, and then the fat was in the fire.

Source for the above quote: www.ex-sda.com, Transcript, "Interview at Dr. J. H. Kellogg's House, October 7, 1907 Between George W. Amadon, Elder a. C. Bordeau, and Dr. J. H. Kellogg, pp. 55-57. (Interview transcript notarized by Lycurgus McCoy, December, 1907.

See also the paper, "Mrs. White Vs. The Facts: A Paper Submitted in

Partial Fulfillment of the Course THST 616, Doctrine of Revelation and Inspiration,” pp. 9-10; by Aage Rendalen, Andrews University Theological Seminary, February 1979.

As we mentioned earlier, Ron Graybill, former associate secretary of the White Estate, stated in his leaked doctoral dissertation that Church leaders often manipulated her for their own benefit, while at other times she manipulated them to get what she wanted. The A. R. Henry situation is a good example of how SDA leaders manipulated her to achieve their own personal agendas.

The doctors asked her to answer questions related to their concerns, but her reaction to their inquiries was as crazy as the things they were asking her to explain. At first she had a vision “from God” instructing her to answer all of their questions. After she received their questions she had another vision instructing her not to answer them. The doctors, unlike the Adventist clergy, were not dependent on the Church to feed their families, so they were much freer than any other class of people to think for themselves and act accordingly.

Dr. J. H. Kellogg remained a faithful Sabbath-keeper until he died. However, Dr. William Sadler became the cult leader of the Urantia Movement, which investigated the claims of Spiritualism and taught that spiritual truths can be channeled by supernatural beings through sleeping human mediums. In the book, ***Urantia: The Great Cult Mystery*** (Martin Gardner, Prometheus Books, 1995), a book published first in 1955 under the direction of Dr. William Sadler, the author describes the *Urantia Book* as “the largest work ever said to have been channeled by super-beings through human contactees. It differs from earlier channeled “bibles” in that it contains a vast amount of modern science as well as a detailed biography of Jesus Christ, complete with facts not found in the Gospels.” Dr. Wilfred Custer Kellogg, a Battle Creek businessman and relative of Dr. John Harvey Kellogg, is described by Gardner as one of the two men most responsible for the bringing forth of the *Urantia Book*. Gardner says, “Both began to challenge the “testimonies” of Sister Ellen White, whereas once they had believed that her books and preachings were divinely inspired.”

The blunder of the Chicago Buildings vision was unequivocal and proved beyond any possible doubt that her prophetic claims were false. Your authors have sought to prove this to the point of over-kill with the presentation of our research.

The position of Seventh-day Adventist apologists is that God gave Ellen White a vision of the building or buildings, but did not provide her with much detail about what the vision meant. Therefore, the interpretation of the vision was hers— not God's— and, therefore, her error is within normal limits for a prophet who is not quoting God. She is not particularly at fault for not getting things quite right because God didn't give her any additional information, leaving it up to her to interpret the meaning. Her apologists argue that Dr. Kellogg was planning to put up such a building, or buildings, and that the vision had its desired effect— preventing said construction. This rationalization makes no sense, however, because it is not at all clear which building she was talking about.

As you will see when reading the various accounts of the incident provided by different witnesses, Ellen and her son, Willie C. White, were in favor of constructing a building to house the American Medical Missionary College in Chicago. This planning is apparent from the records we provide referencing her attendance at the General Conference session of 1901 and a key board meeting which records a statement of Willie C. White in that meeting attesting to his total support for the project. As Dr. Kellogg stated, the records prove that he never contemplated building any other kind of a building. He rented or purchased older buildings for his Chicago medical missionary work. The General Conference session and the board planning meeting came well after her testimony was sent to Kellogg in 1899. Just check out the time-line provided in subsequent pages.

Over 100 years have passed since the Chicago Buildings Fiasco took place, and all we have are written accounts of what happened. Researchers have to make allowance for possible bias of witnesses. We have good reason to believe that Ellen White had ulterior motives for discrediting Dr. J. H. Kellogg. However, we must also be concerned

that he and his half-brother, Merritt G. Kellogg, may have been subconsciously retaliating for the humiliation that Dr. John Harvey Kellogg experienced as a result of her public rebuke. However, Dr. Merritt G. Kellogg was an upstanding Adventist and medical missionary with a good reputation in the Church. There is nothing in his service record in the Adventist community, prior to his involvement with the fiasco that would suggest that he was not an honorable Christian gentleman.

Ellen White's failure to get some key details right wreaked havoc in the lives of these Church leaders and caused God to look bad, since she made it appear that God had shown her something that wasn't true. Her apologists like to compare her receiving a vision that she didn't understand with one that the prophet, Daniel, received, but did not understand. Unfortunately, this is a poor example, since the lack of understanding did not cause Daniel to make God look bad or to make a fool of himself, and God sent an angel to help him understand the dream when he requested such explanation.

Kellogg stated that his rebuke came in the form of a "testimony," and neither Ellen nor Willie White ever sought to deny that the rebuke did not come in the form of a "testimony." A "testimony" is a term used by Ellen White and understood by Adventists to mean that the content of the message was directly from God. We do not have to take Kellogg for his word in regard to the status of the rebuke he received from Ellen being in the form of a testimony; since neither Ellen White nor her son, Willie White, ever tried to deny that the letter was not a "testimony." More importantly, we have the word of a Seventh-day Adventist denominational leader and Church historian who worked for Dr. Kellogg during the later years of Dr. Kellogg's life who states that Dr. Kellogg personally showed him the letter and many others—Alonzo H. Baker. Here is what Baker said in an article he published in the autumn edition of *Spectrum* in 1972:

In the nearly three years I was with Kellogg, the total time he spent talking of the sequence of events (from the 1880's down to 1907) which led to "the break" surely reached the 1,000-hour mark. And he had documentation for some of his assertions. For example, the resolution of expulsion from the church has no reference whatsoever to the alleged heresy of pantheism. He showed me copies of letters from church officials in Battle Creek and Mrs. White in Australia, telling Mrs. White that he had "purchased large buildings" in downtown Chicago and was planning to start another Battle Creek Sanitarium there, whereas the truth was that he had leased a building in Chicago for the purpose of housing, feeding and giving medical care to, plus providing evangelism for, some of the very poor in Chicago's slums; chronic alcoholics, prostitutes, and "slum bums" in general.

Ellen wrote letters to friends and family that were intended to be received as "ordinary." Since Ellen rebuked Kellogg in a testimony, we must hold her to a very high prophetic standard. A source closely associated with the White Estate has informed me that the particular letter Kellogg is referring to is probably not available from the White Estate. However, several letters have been made available to us indirectly from the White Estate from someone closely connected with it.

The extensive resources provided in the remainder of this chapter provide abundant evidence that demonstrates that Ellen's testimony to Kellogg was inappropriate, in error, and comical when the entire context of the story is revealed via a time-line of events. Here is a partial list of her errors:

1. **She rebuked Dr. Kellogg in the form of an official testimony.** Note: We have not been able to obtain a copy of the testimony itself. However, none of the witnesses, including Ellen White herself, deny that she said this in the form of a testimony, and we have an affidavit from a well-respected SDA historian that he had seen this very testimony with his own eyes.

1. **The funds for these buildings came or would come from Battle Creek Sanitarium funds.** (The funds were to come from a building owned by Battle Creek College– a separate entity from the Sanitarium– and from the anticipated sale of a particular College property.)
2. **Dr. Kellogg had planned to erect the building(s) in question.** (Dr. Kellogg was in Europe while the building that was to be constructed with funds from the sale of the College property and knew nothing about these plans until he returned from Europe.)
3. **Ellen White claimed direct authority from God in her demand that the profits from the Battle Creek Sanitarium intended for the Chicago buildings be sent to the Work in Australia.** The charter of the Sanitarium was drawn up such that all of its monies must be utilized within the borders of the State of Michigan. God would not direct Ellen to do something that was contrary to the laws of the State of Michigan. Jesus taught the “Render to Caesar” concept. Ellen White embarrasses God by making it look like He had forgotten about the provisions of the Sanitarium’s charter. Furthermore, it is reasonable to think that she knew about the constraints of the charter and knowingly asked Kellogg to do something she knew was not right. From the testimony of Dr. Charles Stewart and the records of the General Conference we know that Ellen White owned stock in the company Dr. Kellogg had organized to manage his health care operations. Today this kind of arrangement would be considered a conflict of interest.
4. **The Chicago building(s) had been built.** - No buildings were EVER built. The ones used in Dr. Kellogg’s extensive Chicago ministry were always rented.

Even aside from the issue of whether or not the buildings Ellen White “saw” in vision were or were not built, we have two other prophetic blunders that prove she was a false prophet. First, she claimed that God showed her that he had diverted funds, which he had not done. Second, she ordered him to act contrary to the provisions of the Sanitarium’s charter, which was the same thing as commanding him to break the laws of the State of Michigan. To make this even worse, she knew the provisions of the charter before she mailed her testimony to Dr. J. H. Kellogg since Kellogg’s half-brother, Merit C. Kellogg, had explained the restrictions of the Sanitarium’s charter to her before she mailed the letter from Australia. Additionally she was a stockholder in the Sanitarium corporation, and we know from the records of their extensive correspondence with each other over the years prior to and during the fiasco that Dr. J. H. Kellogg kept Ellen well-informed about his activities in Chicago.

CREDIBILITY OF THE WITNESSES

ELLEN WHITE – Even back in 1866, three years after the official organization of the Seventh-day Adventist Church, Snook and Brinkerhoff provided ample evidence that she lied about how long she espoused the Doctrine of the Shut Door. During the 1970’s, Skip Baker’s photographing and publication of an 1847 letter of hers (See historical time line for 1980) to Joseph Bates provided unequivocal proof that Snook and Brinkerhoff were right in their accusation that she covered the matter up and believed in the Shut Door for much longer than she had claimed. She has a long string of failed prophecies and other blunders that led to the secret meeting of top SDA officials in 1919 to decide what do about her fraudulent claims. Her contemporaries recorded her orchestrated effort to curtail Dr. Kellogg’s power, and her successful attempt to squelch the publication of Kellogg’s book on healthful living, ***The Living Temple***, because it would have competed for sales with a book she was planning to publish on the same subject. We have a smoking-gun motive to explain her treatment of Kellogg. She lied about the duration of her belief in the Shut Door Doctrine. It doesn’t seem reasonable to trust her to tell the full truth about things when she is in a bind.

DR. CHARLES STEWART - This friend of Dr. John Harvey Kellogg and contemporary of Ellen White may have been biased in his favor, but he was also a devoted, but questioning follower of Ellen. As a background to the Chicago Buildings Fiasco, Dr. Stewart had been confronted over the last decade or more with many evidences that

Ellen White was a fraud. He began asking Ellen for answers, but she never gave him the courtesy of a reply. Finally she invited all those who had questions about her gift to put their questions in writing and send them to her. Stewart presented a set of questions to her in the form of a lengthy letter, but she didn't bother to respond. This perturbed him, so he put the letter into booklet form entitled, ***A Response to an Urgent Testimony from Mrs. E. G. White***, and published it. Ellen still never answered any of his questions. In fact she claimed that she had a vision from God directing her not to answer the questions that had been posed to her, although before he submitted these questions to her she had a vision from God instructing her to answer questions from people about her problematic statements. Stewart outlined her many contradictory "testimonies" about many different subjects, including the Chicago Buildings Vision, and the fact that he found alarming evidence that she had copied the health writings of a certain Dr. Cole, who had written on healthful living about 20 years prior to when she wrote out her visions on health. Additionally he asked her to explain the fact that she had copied an entire book on the life of St. Paul from the British authors, Conybeare and Howson while claiming that God had given her this information in vision. In his book, which has come to be referred to as "The Blue Book," he organized a wealth of material about the Chicago Buildings Fiasco.

MERRITT G. KELLOGG – The able half-brother of Dr. John Harvey Kellogg, who played a key part in getting the "Work" started in Australia. He designed the sanitarium in Australia, and he spent a great deal of time with Ellen White and her son, Willie White, who were in Australia at the time. There is no reason to believe that he was the kind of person who would make up lies about someone. He was witness to the fact that while in Australia she had read, in an American newspaper, an inaccurate account of what Dr. J. Harvey Kellogg was doing for the poor in Chicago and that several days later, she wrote a "testimony" to Dr. J. Harvey Kellogg accusing him of constructing buildings in Chicago with funds diverted from the Battle Creek Sanitarium. There is no reason to doubt the character of Merritt Kellogg. He is a credible witness. Here is his brief biography from the *Seventh-day Adventist Encyclopedia*, vol. 10, pp. 853, 854:

Merritt G. Kellogg may have been the first Seventh-day Adventist in California, moving to the state in 1859. At the 1868 General Conference session, he made an appeal that led to J.N. Loughborough and D. T. Bourdeau being assigned to do evangelistic meetings in California.

In 1893 Kellogg went to the South Sea Islands as a medical missionary. He sailed on the Pitcairn's second trip. Later, in Australia, he designed and superintended the building of the Sydney Sanitarium.

In 1903 he retired in Healdsburg, California. He died in 1921, at the age of 89.*

WILLIE WHITE – SON OF ELLEN G. WHITE - We can expect the son of the prophetess to slant things in favor of his mother. He has had a long history of stonewalling when requests for sensitive materials written by his mother were submitted to the White Estate. He held control of the White Estate for many years following her death.

W. W. Prescott, a dynamic SDA leader and a delegate to the 1919 Bible Conference wrote Willie White the following letter in which he gently and cautiously rebuked Willie White for failing to release information on his mother's work that could have helped to clear up a lot of things at the time:

It seems to me that a large responsibility rests upon those of us who know that there are serious errors in our authorized books and yet make no special effort to correct them. The people and our average ministers trust us to furnish them with reliable statements, and they use our books as sufficient authority in their sermons, **but we let them go on year after year asserting things which we know to be untrue. It seems to me that we are betraying our trust and deceiving the ministers and people.** It appears to me that there is much more anxiety to prevent a possible shock to some trustful people than to correct error.

Your letter indicates a desire on your part to help me but I fear that it is a little late. The experience of the last six or eight years and especially the things concerning which I talked with you have had their effect on me in several ways. I have had some hard shocks to get over, and after giving the best of my life to this movement I have little peace and satisfaction in connection with it, and I am driven to the conclusion that the only thing for me to do is to do quietly what I can do conscientiously, and leave the others to go on without me. Of course this [is] far from a happy ending to my life-work, but this seems to be the best adjustment that I am able to make. **The way your mother's writings have been handled and the false impression concerning them which is still fostered among the people have brought great perplexity and trial to me. It seems to me that what amounts to deception, though probably not intentional, has been practiced in making some of her books, and that no serious effort has been made to disabuse the minds of the people of what was known to be their wrong view concerning her writings. But it is no use to go into these matters. I have talked with you for years about them, but it brings no change. I think however that we are drifting toward a crisis which will come sooner or later and perhaps sooner.**

A very strong feeling of reaction has already set in."

Letter from W. W. Prescott to Willie C. White, April 6, 1915

ALONZO L. BAKER – Having spent the last years of Dr. Kellogg's life with him, this Seventh-day Adventist denominational leader and former top-level employee of Dr. Kellogg, is a highly credible witness. He appears to have written about these things after he retired from denominational employment– a very wise thing for him to have done.

DR. HARVEY (J. H.) KELLOGG HIMSELF – While there is some evidence that he twisted things to look like they were highly in his favor, he was well-known for his personal integrity. We know now, thanks to Alonzo L. Baker, that he remained a Christian and a Sabbath-keeper until the day he died, which strongly suggests that he lived with the understanding that there would be a judgment of some kind to face when he died. If he had actually been a Pantheist, as Ellen White had said, he would be less trustworthy according to the way Christians would tend to view things.

Please study the three documents that follow.

Questions about the Chicago Buildings Fiasco Taken From

A RESPONSE TO AN URGENT TESTIMONY

By Dr. Charles Stewart

Dr. Stewart: In the early part of 1899 you sent Dr. K. a testimony in which you stated that Dr. K. had taken money from the Battle Creek Sanitarium to erect buildings in Chicago:

Testimony to Sanitarium Board, Jan. 31, 1899:

"I am directed by the Lord to call upon you to do something for us, and to do it now." ...
"Some division of your funds must be made for this purpose." An Appeal for the Work
in Australia," 1899, p. 36:"... the profits of the sanitarium should be largely used in
helping similar institutions in needy circumstances."...

Testimony, Geelong, Victoria, March 10, 1900:

"It galls my soul to think that though I have presented our necessities to the managers of the Battle Creek Sanitarium, the money that should have been used to provide this field with facilities has been absorbed in other enterprises. The Lord instructed me that I had a right as his steward to call for means from the Battle Creek Sanitarium in Australia. Such an institution is greatly needed in this country and would accomplish far more than an institution of the same kind would accomplish in America. Light has been given me that the money which should have been used to establish this institution has been used in the work in Chicago. This was not a right disposition of the money. Dr. K. has established institutions and carried on a work which has consumed so much of the available means in one spot of the Lord's vineyard while other portions of the vineyard have been left without enough to make a beginning. This is a misconception of the mind and will of God; so much money should not have been absorbed in erecting buildings in one locality, but should have been used in carrying forward aggressive work in other parts of the field."

Dr. Stewart: It was a considerable time after the sending out of the first testimony relative to this matter before any explanation was given by you as to what was really meant, other than the plain statement of the testimony. It is evident that during this time you were under the impression that the buildings had been erected, because upon your return from Australia, when looking over the work in Chicago, you asked Dr. Paulson where the buildings were that had been erected.

In further proof of this statement, we quote from a talk by you in June, 1902, as follows:

"During the general meetings held here in June, 1902, I attended three meetings in the Sanitarium Chapel. I had a decided message to bear to the people. A heavy burden rested upon me to make a clear statement of the principles that should be followed in our medical missionary work. I was very thankful that Judge Arthur was present to hear the message that the Lord had given me. I asked the Lord for help, and was assured of His presence." . . .

"Shortly after the meetings closed, Judge Arthur and his wife spent part of a day at my home. We had much pleasant and profitable conversation. Among other things discussed was the matter of the representation that had been given me of an expensive building in the city of Chicago, used for various lines of medical missionary work. I related how that when I was in Australia, I was shown a large building in Chicago, which, in its erection and equipment, cost a large amount of money. And I was shown the error of investing means in any such buildings in our cities." "I saw the expensive building above referred to, fall, with many others."

"As I related some of these matters, and described the building that had been shown me, Judge Arthur said: 'I can tell you something in regard to that building. A plan was drawn up for the erection of just such a building in Chicago. It would have cost considerable money. **Brother William Loughborough, of Battle Creek, drew up the plans, and several men occupying responsible positions in the medical work met together to consider the matter. Various locations were considered. One of the plans discussed was very similar to what you have described.'**"

Sometime after this [note date above, June, 1902] I was shown that the vision [given nearly three years ago] of buildings in Chicago and the draft upon the means of our people to erect them, and their destruction, was an object-lesson for our people, warning them not to invest largely of their means in property in Chicago, or any other city, unless the providence of God should positively open the way and plainly point out duty to build or to buy as necessary, in giving the note of warning." [Note.— The contemplated medical college building was to be erected by funds secured from the sale of 28 Thirty-Third Place which already belonged to the College— neither the Sanitarium nor the people were asked to contribute to this.]

Dr. Stewart: Why did you quote Judge Arthur in June, 1902, when he specifically told both you and W. C. White that he did not remember the facts, but that he would send them to W. C. White in a letter as soon as he returned home and got access to the records containing them? This letter was sent to W. C. White Aug. 27, 1902, but your statement was made June, 1902.

Believing that wrong use was being made of the information given W. C. White and yourself in that only a few of the facts and some errors were being related, I asked the judge to give me the facts, which he has done in the letters [of Judge McArthur] quoted below, a perusal of which, together with the minutes of the meeting of the College Board, will quite fully explain:

April 18, 1907.

[Judge Arthur to Dr. Charles Stewart]

According to promise I have looked up and enclose herewith the copy of my letter to Elder W.C. White, dated Aug. 27, 1902, relating to the Medical Missionary College building which it was at one time proposed to erect in Chicago. The circumstances which brought about this letter are as follows:

While I was in California with Mrs. Arthur (I think it was the month of June, 1902), staying at St. Helena Sanitarium, one evening Elder W. C. White called upon me at the Sanitarium and remained in consultation with me until late at night with reference to various denominational matters that were at the time unsettled, and which it was proposed to lay before Sister White for her decision. In the course of this conversation I incidentally mentioned the fact of our having proposed at one time to erect this building. Elder White inquired more particularly into the circumstances connected with the matter, and then stated that what I had said had somewhat explained to him a mystery connected with a testimony coming from Sister White referring to the erection of certain buildings in Chicago for medical missionary work. He asked me if I would give him a detailed statement of everything that occurred. I told him that I could not do that as very many of the facts and circumstances connected with the transaction had passed out of my memory, but that upon my return home I would look them up and write him the result of my investigation.

The next day while out driving with Sister White and my wife, Elder White, who was with us, mentioned to Sister White the conversation on this subject that he had had with me the evening previous, and something more was said with reference to it, just what, I do not remember, except that I stated also to Sister White that I would write the facts in a letter to Elder White as soon as I returned home and got access to the records containing them.

Yours very truly,

JESSE ARTHUR.

[Judge Arthur's letter to W. C. White.]

Elder W. C. White

Sanitarium, Napa County, Cal.

My Dear Brother White:

I find it possible at this time to make for you the long-promised statement in reference to the action of the Board of Trustees of the American Medical Missionary College in the spring and early summer of 1899, looking to the erection of a large medical college building in the city of Chicago. The facts are as follows:

During the last of May, 1899, Dr. A. B. Olsen, who was then Secretary of the Board of Trustees of the American Medical Missionary College, prompted by Dr. Bayard Holmes of Chicago, urged upon the Board the necessity of the Medical College becoming a member of the Association of American Medical Colleges in order to give it an assured standing and position among the medical institutions of this and other countries.

In furtherance of this object, Dr. Olsen was appointed a delegate to attend a meeting of such Association which was shortly afterwards to take place in the city of Columbus, Ohio, and make application in behalf of our medical college for membership. This he did, and such application was laid over to be acted upon at the next regular meeting to take place a year from that time.

Upon Dr. Olsen's return, he reported that the principal objection urged against admitting our medical college to membership was the want of a suitable building in the city of Chicago. It was then determined by the Board to take steps at once looking toward the erection of such building. A building committee was appointed and consisted of A. B. Olsen, W. K. Kellogg, and myself. Dr. Olsen was chosen secretary of such committee and I selected chairman.

The committee met and immediately formulated plans for the purchase of a site and the erection of such a building, I was instructed as chairman of the committee to open negotiations looking either to the sale or mortgaging of No. 28 Thirty-third Place which the College owned, and otherwise taking steps to raise the necessary funds to purchase the site and erect the building contemplated. Dr. Olsen was instructed to procure suitable plans for the College building, which he did. The cost of the site and improvements was to be somewhere in the neighborhood of \$100,000.00 or possibly more. The committee went to Chicago, looked over several sites, and finally settled upon one on Thirteenth Street, and negotiations were opened for its purchase.

All this took place while Dr. J. H. Kellogg was absent from the United States in Europe. After our plans were quite well completed for the going on of the work, it was thought advisable to await Dr. Kellogg's return to this country before proceeding further with the matter. I learned through others that after the Doctor did return and was advised of what had been done, that he discouraged going on with the project. Just what reasons he assigned for doing so I don't think I ever knew.

Confirmatory of what I have stated, I enclose here with copy of two notes written me by Dr. Olsen, one under date of May 30, 1899, and the other under date of June 25 of the same year. I also enclose copy of the minutes of a meeting of the committee held on the 26th day of June of the same year.

The plans for the building were in my possession at one time, but I think were returned by me to Dr. Olsen and I have no doubt can be found among the archives of the Medical College now in the possession of Dr. Stewart.

If I have omitted anything that is important for you to know in connection with this matter, write to me and if possible I will explain the omission.

Yours very truly,

JESSE ARTHUR

Dr. Stewart: Nearly two years later at the General Conference held in Battle Creek, April, 1901, at which you were present, quite definite plans were formulated to secure from the people not \$65,000 but \$100,000 or more for the purpose of erecting buildings for the Medical College. Several hundreds of dollars were raised at this time, and several thousands of dollars pledged.

In the first attempt to erect a college building, it was definitely understood that the money was to come from the sale of No. 28 Thirty-third Place, and that the amount expended was not to exceed \$65,000 in all. It was impossible to sell the place for over \$50,000. Not a single dollar was raised in cash or pledges, for no effort was made at this time to secure the necessary funds except by Selling the property referred to, which was not accomplished, so the matter was dropped. At the General Conference in 1901, a plan was set on foot whereby it was thought a large sum of money could be raised for the purpose of securing the necessary buildings for the college, the records of the meeting which are quoted in this connection are ample evidence of this and also of the fact that there were others besides Dr. Kellogg interested in the project. In this connection it might be proper to ask if the testimony in question would be applicable to W. C. White, A. G. Daniells, and O. A. Olsen, since they took such a prominent part in the effort to raise the money referred to:

[Quoted below from] General Conference Bulletin, April 15, 1901, p. 289: Fifth meeting of Int. Med. Miss. & Benev. Ass'n.

"We have an old building in Chicago. We do not know how soon we will have to move out of it. It is utterly unfit for sick persons. . . . I believe that God will move upon the hearts of some people to help us secure new quarters. I trust that God is speaking to some in this audience to interest them in this project."----- Dr. David Paulson

"I ask you, my friends, what are you going to do? This denomination has not done a thing, has not raised a penny, has not invested a single penny in the Medical Missionary College. We want one hundred thousand dollars. We are not going to be bashful. We want one hundred thousand dollars. We need twice that sum. You ask what we would do with it? We would put up a building in Chicago." . . . J. H. Kellogg, p. 290

Dr. Stewart: At this juncture considerable money was donated for this purpose, among the donors being Elder J. N. Loughborough and other ministers.

At the sixth meeting of the I. M. M. B. A., April 17 [1901] (See *Gen. Conf. Bulletin*, p. 341) still more definite plans were laid for the purpose of securing funds for the erection of medical college buildings:

W. C. White: "I am intensely interested in our schools and in no school am I more interested than in the Medical Missionary College. Our schools should have their buildings without rent, and therefore I offer a resolution: "Resolved that we proceed to raise a fund for the purpose of providing necessary buildings for the American Medical Missionary College. I move the adoption of this resolution."

A. G. Daniels: "I second the motion."

W. C. White: "This idea is not new to you. But, brethren, the question with us is, Has the time come to make an earnest effort to lift in this matter, and put our medical missionary school where it will not have to pay rent? It seems to me that we cannot fail to be proud of this school, or to appreciate the work it has done. . . . Shall we not manifest our interest in the Medical Missionary College by raising a fund that it may own its buildings, and thus be free from rental and interest? I believe that we would receive a great blessing in doing this." . . .

O. A. Olsen: "I can heartily second all the remarks made by Elder White. It has been my privilege to be connected with the Medical Missionary College since its beginning, and I have always taken the deepest interest in it and its work. I am more glad than I can express in words to see the good that has been accomplished, the way that the work is opening and the indications that are coming into the meeting of a united effort in this line of work of spreading abroad the whole gospel in all its parts. The move to give this aid to the Medical College by securing it a place to work in, is just as God would have it, and we shall all rejoice to see it. I am glad for this motion, and I am heartily in favor of it. I believe it is the right thing to do, and God will bless us in carrying it forward."

"The question was called and carried, unanimously by acclamation— a rising vote was then taken, which was also unanimous."

In your testimony, given, in June, 1902, you state as follows:

"Some time after this I was shown that the vision [concerning the erection of buildings in Chicago given three years before]. . . , was an object-lesson for our people warning them not to invest largely of their means, in property in Chicago, or any other city."

Dr. Stewart: W. C. White stated to Judge Arthur that his statement about the Medical College building "somewhat explained to him a mystery" connected with a testimony coming from you, referring to the erection of certain buildings in Chicago for medical missionary work.

Was this vision so mysterious to both yourself and your son that you did not comprehend its significance for, nearly three years, and not until Judge Arthur incidentally mentioned a contemplated plan to, erect a medical college building in Chicago?

Since you yourself, were ignorant of the facts how can the medical leaders be so severely criticized for failing to recognize a statement so plain as "**The Lord has shown me that you have taken money from the Battle Creek Sanitarium to erect buildings in Chicago,**" when it was known beyond any question of doubt that no building had been erected, and consequently that no money was taken from the Battle Creek

Sanitarium for its erection? **Furthermore the managers of the Battle Creek Sanitarium have never contemplated the erection of any sort of a building in Chicago for any purpose whatever.**

From a testimony dated, Elmshaven, Sanitarium, Cal., Oct 28, 1903, we quote as follows:

"In the visions of the night a view of a large building was presented to me, I thought that it had been erected and wrote you immediately in regard to the matter. I learned afterwards that the building which I saw had not been put up."

Dr. Stewart: At the time of the vision you were evidently mistaken, for you thought that a certain thing which had not been done, had been done, and stated so in a testimony. Since the building was not erected, the statement about the expenditure of money for its erection must also be a mistake. You must also have thought that the money had been expended, and also thought that it had been taken from the Sanitarium.

Since you wrote it in such a positive manner that the Lord had shown you so and so with reference to the above matter, but later having learned that this was a mistake, you state that you thought so and so about it. Is it not possible that a greater mistake was made in condemning the Sanitarium managers for doing something, that you thought had been done, when in reality it had not, neither had such a thing been contemplated by them?

While Dr. Kellogg was in Europe, there was some talk of attempting to erect a medical college building in Chicago, a committee was appointed, and some sites looked at, and some rough sketches made, but further than this nothing was done, for there seemed to be no possibility of securing the money with which to erect it, and besides, when Dr. Kellogg returned from Europe, he was opposed to going ahead with the plan.

The following, taken from the records of the American Medical Missionary College, will show just what was done with reference to the building just referred to:

The Board of Trustees of the American Medical Missionary College met Monday at nine o'clock, June 19, 1899, in the Hospital Committee Room, Battle Creek, Mich. Present, trustees Judge Jesse Arthur, Dr. H. F. Rand, and Dr. A. B. Olsen. Present on invitation, Dr. Wm. A. George and Dr. J. M. Craig; Judge Arthur being president pro tem., presided at the meeting.

Dr. Stewart: The meeting was opened by prayer by Dr. H. F. Rand. Dr. Olsen then made a brief statement of his visit to the meeting of the Association of American Medical Colleges and stated that the American Medical Missionary College was not voted upon at the meeting, but action was deferred until another year. He then emphasized the importance of securing a suitable building for the College to be located in Chicago; he stated he believed that this would aid greatly in putting the College on a favorable basis before the world and secure a desirable recognition. That it should be remembered that the chief reason why the Board of Health of Illinois did not recognize our school fully was because it had not a suitable building for clinical work and instruction.

After a free discussion of the matter, Dr. Rand offered and moved the adoption of the following resolution, which motion was seconded by Dr. Olsen, and unanimously carried and said resolution adopted; said resolution as follows:

Whereas, It is the sense of this Board of Trustees that this College should be provided with a suitable college building in the city of Chicago, as soon as possible, therefore be it resolved, That as soon as practical, a suitable site in said city be procured by lease or purchase and a college building be erected thereon, to be completed within a year from this date, and to cost not to exceed the sum of \$65,000 in all; and that the property of this College known as No. 28 College Place, Chicago, Ill., be disposed of as soon as it can be

sold at a reasonable price, and the proceeds of such sale be used in procuring such site and erecting such college building; and further, that a committee composed of Chairman Jesse Arthur, and the Secretary, Dr. A. B. Olsen, and Will K. Kellogg, who is invited to act as a member of the committee, of which invitation the secretary is directed to notify him, is hereby appointed to carry into effect the objects and purposes of the resolution with full power and authority to act in the premises, and further that said committee is requested to have prepared plans and specifications for said building and submit to this Board for consideration."

JESSE ARTHUR, Pres. pro tem.

A B. OLSEN, Secretary.

Dr. Stewart: This action was taken several months after your testimony relating to the Chicago building was received, but it never occurred to the Board that it in any way referred to the Medical College building, because it stated that a large building had been erected, and that money had been taken front the Battle Creek Sanitarium for the purpose.

Since at the time your testimony was received, the college had not thought of erecting a building in Chicago, and no building had been erected, — how could one be justly criticized for saying that no building had been erected? And since the contemplated building of the Medical College was to be paid for by the proceeds of the sale of the property at 28 Thirty-third Place, which is worth about \$50,000, and since no money was taken from or expected, from the Battle Creek Sanitarium for its erection, where does the misappropriation of funds by the Sanitarium Board come in? And furthermore, the plans adopted did not contemplate the erection of a large building, but to dispose of the building at 28 Thirty-third Place in order to secure a location and building better adapted to the needs of the medical students. It was never even suggested that the Sanitarium be in any way called upon to furnish the money for this enterprise.

In a recent letter from your son, W. C. White, referring to the Chicago work, we quote as follows: "You may ask, 'Why was Dr. Kellogg reprov'd for a work being done by his associates while he was in Europe?' Mother says in answer to this, that "it is Dr. Kellogg's plans which have shaped the medical missionary work in Chicago," and that as matters are presented to her, 'whatever is done, he is the doer of it! "

Does God accuse a man of being guilty of something he was entirely ignorant of and had no part in whatever except to disapprove of when he was informed of the facts? [Look at this information:]

[Ellen White to the Battle Creek Sanitarium Board]

Hamilton, New Castle,

Jan. 3, 1899.

To the Sanitarium Board.

Dear Brethren:

"I write to ask you if you will not make some substantial donations to our San. at Summer Hill, Sydney." . . . "Dr. Kellogg thinks he can raise a thousand dollars to furnish the building."

"I am directed by the Lord to call upon you to do something for us, and to do it now."
"Some division of your funds must be made for this purpose."

[from] *An Appeal for the Work in Australia*, 1899, p. 36:

"The B. C. San. has received thousands of dollars in donations which should be passed over to institutions of other countries which are struggling for an existence. And more than this, the profits at the San. should largely be used in helping similar institutions in needy circumstances. I am now directed by the Lord to call upon you to do something for us and to do it without delay. Some division of your fund must be made for this purpose."

Sanitarium Charter, 4595 - - Sec. 6. 3303 - "All the funds of said Corporation shall be faithfully and exclusively used for the purposes thereof, as set forth in its articles, and the same shall be wholly used within the State."

Dr. Stewart: It might be of interest in this connection to state that you were quite a large stockholder in the Health Reform Institute, and that when it was proposed to reorganize, you were advised of the fact and you gave instruction to the managers of the Sanitarium as to the distribution of your stock. The minutes of the Sanitarium Board of June 25, 1899, contain the following:

"A list of thirty-nine names from Sister White to become stockholders was read by the secretary and accepted."

Dr. Stewart: We also quote part of a letter from the secretary acknowledging the receipt of the names.

BATTLE CREEK, Mich., June 6, 1899.

ELDER W. C. WHITE,

"Sunnyside," Cooranbong, New South Wales.

Dear Brother: I acknowledge receipt of your two blanks relating to Sister White's stock in the old Health Reform Institute. We are glad to receive the names sent, and will see that they are notified at once, as the time expires July 1st, but as the names have already been received and acted upon by the Board, we have dated them in June, and when signed and returned, they will be entered as stockholders in the Michigan Sanitarium and Benevolent Association. As you intimate in your letter, there are a number on the list who have had stock assigned them and certificates have been sent. We will forward to the others at once, also the Declaration of Principles. Elder Haskell sent us his name, and recommended a number who were already stockholders. We notice that your name is not on the list, but have included it. If you will sign the enclosed blanks, and also have the other parties sign and return, I will see that they are properly entered on our stockholders' book.

It would afford us pleasure at any time to keep you informed in reference to the progress and general outline of the work. Anything I can do for you at any time in reference to any matters mentioned above, I will be glad to do it."

"With kind wishes to your mother and all friends,

Sincerely yours,

deB. (Signed) W. H. HALL, Sec'y."

Dr. Stewart: When you authorized the distribution of your stock at the time of the reorganization, the Lord knew that one of the fundamental principles with reference to the distribution of the funds was that the same should be wholly used within the State.

The stockholders may have been at fault in permitting the managers to reorganize in the way in which they did, but since they did reorganize under a charter which demanded that all funds be wholly used within the State, were they not morally and legally bound to respect the regulation of the "powers that be." **Had the managers acceded to the demand, "I am now directed by the Lord to call upon you to do something for us and to do it without delay," would they not have violated the Bible instruction given in Romans 13:1, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God?"**

While the demand, **"some division of your funds must be made for this purpose,"** could not be granted, the managers of the Sanitarium did lend their best efforts toward securing money for you elsewhere and as a result several thousands of dollars were sent to you.

Notwithstanding these facts Dr. Kellogg and the Sanitarium managers were severely criticized, apparently for the reason that they refused to send part of the Sanitarium earnings to Australia when they knew that by so doing they would be violating the charter under which they were organized. We say apparently for these reasons, because previous to 1899 the work of Dr. Kellogg and his associates received the highest kind of commendation from you as is evidenced by the following quotations from your writings prior to this time:

"The medical missionaries are doing the long-neglected work which God gave to the church in Battle Creek. They are giving the last call to the supper He has prepared."

"In order to be carried forward aright the medical missionary work needs talent. It requires strong and willing hands and wise discriminating management. But can this be while those in responsible places-presidents of conferences and ministers-bar the way?"

"The Lord has moved upon Dr. Kellogg and his associates to do the work which belongs to the church, . . . and God has placed his precious work in the hands of those who will take it up and carry it forward."

"If you feel no interest in the work that is going forward, if you will not encourage medical missionary work in the churches, it will be done without your consent, for it is the work of God and it must be done."

Special Testimonies to Ministers and Workers, No. 10, March, 1897, p.1:

"I wish to say that the work that is being done by Dr. Kellogg is not to be regarded as a strange work, for it is the very work that every church that believes the truth for this time should long since have been doing.... It is a work of God's own appointment."

The Danger of Rejecting Light,— Feb. 6, 1896:

"You are worried and perplexed because Dr. Kellogg is gathering disproportionately in the medical missionary work because his work far exceeds the work being done in the churches by the General Conference. What is the matter? It is plain that the light given by God has not been acted upon. Men have supplemented God's plans by their own plans. The prosperity of the medical missionary work is in God's order. This work must be carried to the highways and the hedges."

SUNNYSIDE, COORANBONG, May 19, 1898.

Dear Brother Irwin:

The complaint comes, Dr. Kellogg has gathered up all the young men he can get, and therefore we have no workers. But this is the very best thing that could be done for the young men and the work. To you, as President of the General Conference, and to Brother Evans, as president of the General Conference Association, and to Brother Durland, as President of the Michigan Conference, I would say, Continue to work with tact and ability. Get some of these young men and young women to work in the churches. Combine medical missionary work with the proclamation of the third angel's message. . . . Send out into the churches workers who will get the principles of health reform, connected with the third angel's message, before every church in Michigan. See if the breath of life will not come into these churches." . . .

"The indifference among our ministers in regard to Health reform and medical missionary work is surprising. Even those who do not profess to be Christians treat the subject with greater reverence than do some of our own people, and they are going in advance of us."

"Brother Irwin, take hold of health reform. If any of our ministers have the idea that the medical missionary work is gaining undue preponderance, let them take the men who have been working in these lines with them into their fields of labor, two here and two there. Let the ministers receive these medical missionaries as they would receive Christ, and see what work they can do."

Feb. 21, 1899—To Elders Irwin, Prescott, Waggoner, and Jones:

"Dear Brethren: All in responsible positions, every minister in the Conference, are to be true yoke-fellows of Dr. Kellogg. All who from God and Jesus Christ whom he has sent, should acknowledge that Dr. Kellogg has been instructed by the mighty Counselor."

"The message of truth has gone from the Sanitarium at Battle Creek to all parts of the inhabited world."

"The world must have the light. Medical missionary work gives opportunity to communicate light and to present our faith to those of all classes and all grades of society. This work ought to have been done; and would have been done if God's people had been converted to the truth; if they had studied the Word with humble hearts, if they had revered the Creator of the world instead of exalting themselves and seeking, as many have done, to counter-work Dr. Kellogg's influence."

"Would that there were men who had the same zeal for the Master, the same courtesy, the same love for the truth of God that Dr. Kellogg has. He has not betrayed his trust. The Lord has wrought with him in his surgical operations, giving him wisdom and success that the world marvels at."

"I know that when admonitions and warnings have been given, Dr. Kellogg has not despised these warnings and set them aside. . . . The truth is going forth from the Sanitarium at Battle Creek as from no other center in our work."

"Let no man think it is his prerogative to plan the way in which Dr. Kellogg shall work." . . . Neither Bro. M— nor any other Brother need suppose that God has laid upon him the burden of settling Dr. Kellogg in right methods of work."

Dr. Stewart: In 1899 when the leaders in the medical work could not conscientiously accept the message in which you stated that they had taken money from the Battle Creek Sanitarium to erect buildings in Chicago,

you sent a message in which you severely reprimanded these same men for carrying on this work in such an aggressive manner. In some of these messages, "An Appeal for the Work in Australia," p. 13, you state as follows:

"Time and means are being absorbed in a work which is carried forward too earnestly in one direction. . . . The Lord has not appointed this."

Dr. Stewart: If the Lord did not appoint this, why did He so highly commend it, and why were the results so eminently satisfactory? In another message received in 1900, you state concerning the medical missionary work in Chicago: "I have no hesitancy in saying God did not set you at that work in Chicago." Another accused Dr. Kellogg of misappropriation of funds. If God did not set Dr. Kellogg at this work in Chicago, why did he (Dr. K.) receive the following message from you? "I am more than pleased with the work that is being accomplished for a class that never would be restored unless merciful, compassionate hands reached TO THEM WHERE THEY ARE."

Other statements of criticism were received during 1899 and 1900, but all seemed to be directed at the medical leaders because they failed to comply with your request to send money to Australia.

In the spring of 1901 when on your way to the General Conference in Battle Creek, you had an opportunity to study the medical missionary work in Chicago — it was on this occasion that you asked "where are the buildings"— and later to come in contact with the work in Battle Creek, your views with reference to the work seemed to change somewhat, as will be seen by what follows.

When considering the matter of attending the Conference to be held in Battle Creek in the spring of 1901, you stated as follows:

"Well, while I was praying and was sending up my petition, there was as on other times, — I saw a light circulating right round in the room; and a fragrance like the fragrance of flowers, and the beautiful scent of flowers, and then the Voice seemed to speak gently, and said that I was to "accept the invitation of My servant, John Kellogg, and make his house your home. Then the word was, 'I have appointed him as my physician. You can be an encouragement to him.' That is why I am here, and that is why I am at his home. Now I want in every way possible, if I can, to treat D. Kellogg as God's appointed physician, and I am going to do it."

St. Helena, Elmshaven, Feb. 23, 1901

Dr. Kellogg

Dear Brother:

I have been in some trial in reference to the movements that it is wisdom for me to make, many letters were received and different times opened for and welcoming me, and I appreciate these hearty kind of letters, Friday we assembled to have our usual season of prayer I laid my case before the Lord and entreated most earnestly for the Lord to indicate my duty Dr. Kellogg had been the first to write me and I had felt it was best for me to accept his wholehearted invitation. Will the Lord instruct me? While praying I seemed to be surrounded with light and a voice said respect the courtesy of my servant John Kellogg the physician by my appointment.

He needs encouragement that I can give him. Let him put his trust in Me, My arm's strong to uphold and sustain. He may safely lean upon my strength. I have a work for him to do. He must not fail or be discouraged."

(Signed) Ellen G. White

"Now God has not blessed us as he would have blessed us had there been an appreciation of the work that He is carrying on. I thank God that Dr. Kellogg has not sunk into despondency and infidelity. I have been afraid of it, and I have written some very straight things to him, and it may be, Dr. Kellogg, — if he is here, — that I have written too strong; for I felt as though I must get hold of you by the power of all the might I had. But I have seen the work that has been carried on; and how can anybody see it and not see that God is at work? That is the mystery to me. I can not understand it. I can not explain it." [Dr. Stewart does not appear to give a reference for this quote.]

Dr. Stewart: Your testimony of Feb. 27, 1900, to Dr. Kellogg states, "I have no hesitancy in saying that God did not set you at that work in Chicago." One year later, just a few days after you investigated the medical missionary work in Chicago, and at the time when the Lord called Dr. Kellogg "My servant," and appointed him as His physician, you state with reference to the medical missionary work as follows: "But I have seen the work that has been carried on, and how can anybody see it and not see that God is at work? That is the mystery to me. I can not understand it, I can not explain it."

End of Dr. Charles Stewart's booklet comments

The Testimony of Merritt G. Kellogg in the Chicago Buildings Fiasco

Statement by M. G. Kellogg – 1908

About the last of June, or first of July 1900, on returning to Australia from the Tongan Islands, I visited Mrs. E. G. White at her home near Cooranbong, New South Wales, for the purpose of consulting with her and W. C. White about future work, among other things discussed, by Mrs. White and myself, was the matter of establishing the Sanitarium work in Australia, on a substantial basis. This work had been carried on for several years in a small way at Summer Hill in a rented building but was not a decided success.

Mrs. White told me that she was planning to return to America as soon as she could sell her home and settle up certain matters there in Australia, but she was very anxious to see plans adopted for a building, suitable for Sanitarium work, and the work of erecting it started before she left Australia. She said that land had been secured and partly paid for, but thus far they had been unable to raise any money with which to erect a building. W. C. White then said, "We have no plans for a building nor money to pay for making plans." Sister White then said, "I had planned to have Brother Wessels put his money into a sanitarium building, and to be its financial manager and I fully expected he would do so. He gave me to understand that he would and he had to do with selecting the land, but instead of investing his money in that enterprise he suddenly took Steamer a few weeks ago and returned to South Africa without putting a shilling into the work." Mrs. White then went on to tell me of the efforts she had made to raise money to establish the Sanitarium there in New South Wales.

Nine hundred pounds had been raised in Australia. She said that the Sanitarium at Battle Creek ought to help quite

liberally, for one of the purposes for which it stood was to assist in establishing Sanitariums in other places. She said that she had been repeatedly calling on Dr. J. H. Kellogg to send her means to help in this work telling him that it was his duty to see that the Battle Creek Sanitarium appropriate of its earnings for that purpose.

I told Sister White that I understood that the charter of the Battle Creek Sanitarium would not permit the use of any of its earnings outside of the State of Michigan, that it was a legally incorporated institution and that the directors must keep within its charter restrictions. She then told me that she had been shown that she, as the Lords Steward, had a right to make demands for money to carry on the Lord's work, and who said she, has a better right than I, to say where money is needed, or where it shall be used. She then told me that whenever she asked Dr. J. H. Kellogg to have the Sanitarium send her money he always replied that they could not because of their heavy indebtedness.

This, said Mrs. White was not the truth, Dr. Kellogg lied to me about this matter, for at the very time when I was pleading with him so hard for money he was spending thousands upon thousands of dollars of the Sanitariums earnings in building up and carrying on the work which he is doing in Chicago, for the unworthy poor, a work which God has never called him to do.

To this I replied, "Sister White I am confident that you are laboring under a mistake in this matter, for the following reasons:

1st, the charter of the Battle Creek Sanitarium forbids the use of its earnings outside of the State. That Sanitarium has no state, county, or city tax to pay on the ground that it is a charitable institution whose charities are to be expended wholly within the state of Michigan.

2nd, I am informed that the money used by Dr. J. H. Kellogg in carrying on that Chicago work, is taken wholly from means donated for that special work, and that it came very largely from people outside of the Seventh Day Adventist Denomination."

The following morning Sister White told me that I was mistaken in my view of the matter we had been discussing. Said she, "I have the proof right here that Dr. Kellogg lied to me when he said the Sanitarium could not send me money I asked for. I have the proof that at that very time he was spending thousands of dollars of Sanitarium money in Chicago." She then handed me a copy of a New York paper "The Observer" I think, in which there was an article which purported to give a flattering account of a work conducted by Dr. J. H. Kellogg for the poor of Chicago, whose homes were in the slums of that City. The article represented Dr. Kellogg as a great philanthropist, said that he had expended much of his own private means in that work, and many thousand dollars of the Battle Creek Sanitarium's money. It further stated that the B.C. Sanitarium intended to keep right on spending many thousand dollars every year in that work.

After reading the article through I said, "Sister White you must not place much confidence in the statements contained in this paper, for it is quite evident that the writer of the article which you asked me to read is either a newspaper reporter who seeks to make a sensational article, or a person who has a scheme of his own which he seeks to promote by means of the article. I know Dr. J. H. Kellogg too well to believe that he would knowingly allow any such flattering stuff to be published, about either himself or his work in Chicago. I do not think he ever saw, or knew anything about this article until after it was published, if he had known anything of it."

To this Mrs. White replied with some warmth, "I know what I am talking about. That article was written by your brother's own man, the man who always travels with him to do his writing. Your brother knew all about that article before it was published for he directed the writing of it, and it was published by his order." I again endeavored to show Sister White that she held a mistaken view of the matter but she closed my mouth by declaring with much warmth that she was not mistaken, that she knew whereof she was speaking. She then exclaimed, "Your brother has been expending vast sums of money in the erection of buildings and in caring on a work in Chicago to which God has never called him. It was his duty, and the duty of the Battle Creek Sanitarium to help us in establishing a

Sanitarium here in Australia. He has always pleaded poverty and indebtedness as an excuse for not helping us, yet he has spent thousands in his own work in Chicago. A work which God never required at his hand. He has become exalted like Nebuchadnezzar, and like Nebuchadnezzar he must be humbled. I am going to write him a short testimony on this subject, but I do not want you to write to him a word about what I have said to up about it."

She then exacted a promise from me that I would not write to him on the subject. This promise I faithfully kept. Mrs. White evidently kept her promise for a few months later word came to me from St. Helena, that Dr. J. H. Kellogg had refused to acknowledge as true a testimony from Sister White charging him with having spent thousands of dollars in erecting buildings in Chicago which ought to have been sent to Australia in response to Mrs. White's demand.

Being desirous of ascertaining the facts about that testimony I made a special visit to St Helena in 1906 and asked W.C. White to show me what his mother had written Dr. Kellogg about the erection of buildings in Chicago. W.C. White then told me that Dr. Stewart of the Battle Creek Sanitarium had asked for a copy of the same testimony. He then showed me two letters written by his mother to Dr. J. H. Kellogg and also his letter to Dr. Stewart in which he copied what his mother had written to Dr. J. H. Kellogg.

In these letters Mrs. White said that she had been shown in vision a great building which Dr. Kellogg had erected in Chicago and that a sheet of paper had been held up before her on which was written "Consumers, not Producers." On the sheet of paper were several rows of figures which represented the amount of money which had been expended by Dr. Kellogg in the buildings and work which he had erected and was doing in Chicago. These letters were written in Australia in 1900.

In W. C. White's letter to Dr. Stewart he says that his mother first saw the newspaper article herein before referenced to Feb. 24, 1900, and that she wrote the first letter Feb. 27, or three days later. He also said that his mother said she thought the buildings had been erected but this was not the case, and she did not know how to correct the mistake she had made until 1902, two years after seeing the buildings in vision when in Australia. W. C. White wrote to Dr. Stewart that in 1902 Judge Arthur told his mother that a plan had been made at request of some of the doctors, when Dr. J. H. Kellogg was in Europe, for a building to be erected in Chicago, in which to conduct the Medical Missionary College, and that shortly after receiving their information from Judge Arthur, she had a vision which she was shown that the object of the first vision was to prevent the erection of the building.

When W. C. White told me this in explanation of the testimony which accused Dr. Kellogg of having squandered the Lord's money in erecting large buildings I asked him if he thought it was fair treatment to accuse Dr. J. H. K. with apostasy and rebellion because he did not acknowledge as true a testimony which accused him of having done what he had not done nor even contemplated doing a testimony based on a dream or night vision which Mrs. White said she misunderstood. W. C. White refused to give me any reply to this question. I then said, Bro White, just put yourself in Dr. H. H. Kellogg's place, how would you have felt? What would you have thought? What would you have said? How would you have acted? Had you received such a testimony and then been compelled to wait two years, for any kind of an explanation, and then to receive such an explanation as you give to Dr. Stewart here in 1906. W. C. White could not answer these questions.

As I understand the matter there are many things which have brought about the persecution which has been waged against Dr. J. H. Kellogg and which have finally culminated in his expulsion from the Battle Creek Church. Some of these things were remote and were incidental others were more immediate, of these I will mention three which stand out more glaringly than the others.

1st Dr. Kellogg is a man of whom W. C. White has stood in fear for many years. He has told me on several occasions that he was afraid of him, afraid of his influence, afraid of his power as an organizer. He said to me more than once "I am afraid to meet Dr. Kellogg; he has such a way of stating things that I cannot answer him."

Just before the General Conference which was held in Oakland in 1903 I asked W. C. White who he thought would be elected president, he replied we have been planning to elect Elder A. G. Daniells and I expect we will be able to elect him if your brother does not oppose us. I am afraid, however that he will come to this Conference with sufficient influence to prevent it. I am in hope however that we may be able to elect Elder Daniells. This shows how greatly he feared Dr. Kellogg. So much for this case.

2nd Dr. Kellogg had been left alone in his struggle to rebuild the Sanitarium. An attempt had been made to ruin his credit and Dr. K. had decided to give his book "Living Temple" to the Sanitarium, they to publish it and use the profits as a building fund.

A large edition was to be printed and sold by subscription. As soon as this fact became known a move was made by those who were working against Dr. Kellogg to stop the sale of the book by pronouncing it heretical. The true reason for wishing the sale stopped was because its sale would absorb many of the canvassers who were engaged in selling Sister White's books and other of the S.D.A. denominational books, therefore to stop the sale of "Living Temple," the charge was made that it taught Pantheism. This charge was made by some of the General Conference officers in the face of this fact that the theology taught in *Living Temple* is in perfect harmony with the teaching with the theology taught by Sister White and the leading ministers of the denomination and the editor of the denominational paper.

In 1904, when the book *Living Temple* was being so severely criticized I called on Sister White and had a talk with her on the subject. She told me that the book taught pantheism, and I told her that I had read it carefully several times and that I had been unable to find in it any different theology than that which I found in several of her books. I then asked her if she had ever read the book. No, said she, "I have never read it. Willie has called my attention to a few paragraphs, but I have never closely examined it. It was not necessary for me to do so. I have been shown twice in the night season that which makes me say it must not be sold. In one of these night visions a dignified person, the one who is usually present when I am in vision, stood before me with a copy of *Living Temple* in his hand, holding it up before me he said, this book must not be sold." A short time before or after, this I had been reading an account of a steamer which is crossing the Atlantic, had encountered a large iceberg and had found it very difficult to avoid colliding with it.

A few nights after reading this account I dreamed that I, with many others, was on a steamer on the ocean, we had been sailing along smoothly but suddenly came very close to an enormous iceberg. The Captain tried in every way to get away without a collision but his efforts were useless. It seemed as though our vessel would be hurled against the iceberg and bashed in pieces. At the moment when it seemed that we would be struck by the ice, the dignified person whom I have so often seen in the night season, appeared on deck and speaking to the Captain he said "Meet it," "Meet it," "Meet it," at this the Captain had the ship put about and run straight for the iceberg. It struck the berg with a tremendous crash which made the ship tremble from stem to stern, but the blow destroyed the berg. The ice came tumbling onto the ship until it seemed as though it must sink, but the ice all slid off, the ship rose and sailed safely on its way. When I awoke from this vision I knew at once what we had to do about "Living Temple" and about your brother's work. We have got to meet it just as I saw the ship meet the iceberg." Now I want to tell you again that your brother John is not truthful. He has lied to me. When I wrote to him that he must not sell *Living Temple* he promised me faithfully that he would not but he has broken his word for he kept right on selling the book and has sold many thousand copies since he promised not to sell any more. It is impossible for your brother to speak the truth. Speaking untruth has been his failing all his life. Your brother John has become exalted like Nebuchadnezzar and like him he must be humbled, and I expect that like Nebuchadnezzar he will go insane."

The third and chief thing which, in my opinion, contributed most to the persecution of Dr. J. H. Kellogg and his final expulsion from the church, was the fact that Mrs. White had sent him, as a testimony from God a charge that was not true, in any particular, a charge that was based on a dream which came to her as a result of reading the newspaper article concerning his work in Chicago and as a result of having seen in some of our denominational papers, a cut of the rented building in which the work in Chicago was conducted. Having made a mistake which she could not satisfactorily explain or correct she and others then made the mistake of trying to humble the Doctor and

bring him to terms by seeking to destroy his influence, by proclaiming him a pantheist, a hypnotized and a dangerous person. Not satisfied with this they sought to cripple the Sanitarium in its work by an endeavor to prevent it from getting nurses to care for the patients, by circulating all manner of vilifying stories about the Doctor and his helpers. They also sought to cripple the Medical Missionary College by preventing students from entering it as far as possible. This work of trying to cripple the Sanitarium and the Medical College was hatched up by some of the officers of the General Conference. It was agreed by them that the safest, the quickest, and probably the only way in which Dr. Kellogg could be crushed and humbled would be by cutting off his supply of students, helpers and nurses, after agreeing upon their plan, and after agreeing that the only way in which it could be accomplished was by showing that he was a pantheist, and a general all round bad man, they wrote the matter out, sent it to Sister White got her to endorse the plan and to write some articles for publications in the Review & Herald.

Their statements I had from Bro. Osborne who told me that he was present at the meeting where the matter was considered by officers of the General Conference Committee. He also told me that he was the secretary of that committee. I have just learned that Bro Osborne died about ten days ago.

To sum up I am shut up to the conclusion that the persecution and expulsion of Dr. J. H. Kellogg was due primarily to the blunders of Mrs. White in sending a short testimony of reproof to him, charging him with having done things which he had not done, and secondarily, to a fear that the Doctor would use this false vision against her to the hurting of her influence in the denomination and against her claim of being the mouth piece of God to this people. And thirdly, to a fear that if he was not humbled, crushed, or driven out of the church, as was Nebuchadnezzar from among men, he would by his great organizing ability, finally turn the canvassers from the sale of Sister White's books to the sale of his own, and thus abridge her income from the royalty on her book, which I am told. W. C. White's son in law reported here in Healdsburg as being five thousand dollars a year.

There are several reasons why I am fully satisfied that Mrs. White has sent out many false testimonies believing at the time that she was speaking truth. I am personally knowing two such testimonies in which a person was sharply reproofed for doing certain things when to my certain knowledge the person reproofed had not only not done but had actually done the very opposite. Another thing which makes me believe that Mrs. White is not God's mouth piece in all she writes, is the fact that she has to employ helpers of literary ability to revise and edit what she says the Lord specially reveals to her. The most noted of these helpers were Marie Davis and Fanny Bolton. It seems very strange that what is given by manifestation of God, to a person special chosen and inspired by him, has to be revised and edited by an uninspired person.

In 1894, when in Melbourne, Australia Mrs. White told me that in writing Great Controversy and preparing it for the press, Marion Davis and Fanny Bolton had charge of it. She further told me that these girls were responsible for certain things which went into that book in the shape in which they did. She said that Marion Davis confessed her part in the wrong, but Fanny Bolton would make no confession. Mrs. White did not tell me just what wrong was committed by the girls. I suppose the reason why she spoke to me on the subject was because of the fact that Fanny Bolton had come to me with a statement as follows: Said Fanny, "Dr. Kellogg, I am in great distress of mind. I come to you for advice for I do not know what to do. I have told Elder Starr (Geo. B.) what I am going to tell you, but he gives me not satisfactory advice. You know, said Fanny that I am writing all the time for Sister White. Most of what I write is published in the *Review and Herald* as having come from the pen of Sister White, and is sent out as having been written by Sister White under inspiration of God. I want to tell you that I am greatly distressed over this matter for I feel that I am acting a deceptive part. The people are being deceived about the inspiration of what I write. I feel that it is a great wrong that anything which I write should go out as under Sister White's name, as an article specially inspired of God. What I write should go out over my own signature then credit would be given where credit belongs. I gave Miss Bolton the best advice I could, and then soon after asked Sister White to explain the situation to me. Mrs. White asked me if Fanny had what I had repeated to her and my affirming that she did she said, "Elder Starr says she came to him with the same thing. Now said Sister White, with some warmth, "Fanny Bolton shall never write another line for me. She can hurt me as no other person can." A few days later Miss Bolton was sent back to America, from that day to this my eyes have been opened.

Signed: M. G. Kellogg

THE EXPLANATION OF WILLIE WHITE – SON OF ELLEN WHITE

Source: <http://www.whitestate.org/issues/VisionsofEGW.html>

Sometimes the question is asked, **Was Dr. Kellogg reproved for erecting a building in Chicago that never was built? Was there a representation made of buildings there that never were constructed? Yes.** Was there a representation made to Ezekiel of a city and a temple that never were built? Why was that representation made to him? Because it was possible that there should be such a city! If the people had walked in the light it would have been built. But they did not walk in the light and the city and temple shown to the prophet never were built. Ezekiel recorded what was shown to him.

While we were in Australia there was presented to Mother in visions of the night large buildings in Chicago, occupied by many enterprises, absorbing the time and energies of our people. It was shown [to] her what it meant to the conferences and the missions in other lands to permit the gathering of means for these buildings. **No one had ever written to Mother or told her that there were any such buildings.** But she wrote what was presented to her. She saw the buildings, the many enterprises, and the result, and wrote the protest given here against it. I read that before it went, and thought the one to whom it was addressed understood her work well enough to understand its meaning and receive it as a caution. But instead of that, great indignation was stirred up over it. It has been often discussed and the letter quoted as showing the unreliability of the Testimonies.

For some years this was a burden to Mother, but in the summer of 1902, after the organization of the Pacific Medical Missionary and Benevolent Association, the perplexity was cleared away. One day Judge Jesse Arthur and Mrs. Arthur took dinner at Mother's house, and after dinner the matter of the Chicago building was discussed. Judge Arthur told us that he knew something about the plans that were prepared and discussed for a large building in Chicago, and that he had seen the plan that was drawn for such a building by Brother W. K. Loughborough. He told us that Dr. Holmes, who had done much to help in the Chicago work of the Medical Missionary College, and who was an active member of the American Medical Association, was deeply interested that we should have large and acceptable buildings in Chicago, because unless we had a suitable place for our work, it would be impossible to secure favorable recognition from the American Medical Association and the Association of Medical Colleges.

Therefore, Dr. Holmes voluntarily looked up a place and made suggestions regarding plans. Various places were examined; various plans were discussed, great and small. **Dr. Holmes was continually leading on to plan for a very large building, and it was thought that the Medical College could occupy a part, part could be given to the dispensary, and several other kindred enterprises could be grouped in this large building.** As Judge Arthur described in a general way the plans that were being considered for a building, Mother said, "That is what was presented to me," and then she took up the description of the building and went on with it for a while. "Yes," Judge Arthur said, and then proceeded with the description. The conversation was like that of two persons who had been seeing the same things, and in which one would tell a part, and the other would tell a part, and all in perfect harmony. It was considered important that the large building under consideration be erected as soon as possible, because the time was drawing near for the graduation of a class of students from the Medical Missionary College, and the friendly influence of the supervising medical associations was desired. **Dr. J. H. Kellogg was in Europe, but his most hearty approval was expected.** But on his return he at once raised the question, "Where is the money?" The testimony regarding the large buildings in Chicago had caused him to lose hope that he could raise the necessary funds for their construction.

The message had gone to Dr. Kellogg while he was in Europe. He was not only the leader but also the head and front of that work. It was his plans that gave shape to all that was done. When he saw the **Testimony** was against what he and his associates desired to do, he called a halt.

CHICAGO BUILDINGS FIASCO TIME LINE

Researched by Kerry Wynne

CHURCH AFFILIATION AND EXPULSION

There were several reasons why the SDA church expelled Dr. Kellogg:

- 1) Dr. Kellogg believed that religious ministers should not be in positions of authority over medical doctors.
- 2) He insisted that the Sanitarium and the Medical Missionary and Benevolent Societies were non-denominational. He had contact with people of all faiths, economic strata, races, and cultures, and he had a calling to serve all mankind without trying to convert them to the SDA faith.
- 3) The third reason was his marked independence from the church leadership. When building institutions or missionary efforts, he funded them with private income from his lecturing, book sales, and food manufacturing. Additionally only ten percent of fund raising efforts came from Adventist donors. The majority came from other denominations. His ability to hold the purse-strings was a threat to church leaders.

Source for the entry above and many of the entries below is **The Urantia Book Historical Society** at:

<http://www.ubhistory.org/StoriesandPeople/JHKellogg.html>

1893 – Source - Urantia: John Harvey Kellogg establishes and becomes President of the Seventh-Day Adventists Medical Missionary and Benevolent Association which establishes thirty new sanitariums, 12 vegetarian restaurants, and a variety of urban medical missions designed to aid the poor and unemployed. He also helps to establish sanitariums in Mexico, England, Denmark, Germany, and Switzerland. He makes heavy contributions to the MMBA from the profits of his food company and spends about half his time attending meetings of sanitarium boards, performing surgery, giving advice on treatment of patients, and in the construction of buildings worldwide.

Kellogg opens a Chicago branch of the Sanitarium on May 1, 1893, with four workers, in time for the World's Fair "Columbian Exhibition" and in the later part of June opens the Medical Mission in Chicago on West Van Buren Street with a large gift of \$40,000 from Francis and Henry Wessel. By 1898 there are over 200 workers. The Chicago Medical Mission opens in the basement of the Custom Place House providing three major types of service: 1) a medical dispensary, 2) free baths, and 3) a free laundry. During a single month the mission provides 2,116 free baths, free laundry to 1,725 persons, and prescriptions for 199 persons. It dresses 427 wounds, and gives out 2,942 used articles of clothing. Visiting nurses from the Battle Creek Nursing School come to get clinical experience. During the first year of the mission's existence, the visiting nurses make 9,000 free home calls.

William S. Sadler suggests that food sales would increase rapidly if they could market samples of Sanitarium food products in retail stores. The doctor approves of a plan for William S. Sadler to conduct a sample campaign in Michigan City which is successful. The Sanitarium directors refuse to vote funds to expand despite the success in the marketing test. Therefore, John Harvey decides to launch an independent company, Sanitas Food Company. It produces new foods such as flaked cereal and "vegetable" meats." John Harvey delegates more and more responsibility to his younger brother, William Keith and gives him one-quarter of the profits. This company becomes the primary source of income that fund the future Chicago Medical Mission.

1894 – Source - Urantia: The Haskell Home for Orphans in Battle Creek is dedicated on January 25. During this period the Home shelters 150-200 children and places more than 500 orphans in foster homes. The home remains opened until 1921.

John Harvey Kellogg sends William S. Sadler to Moody Bible Institute for training in evangelistic techniques.

May 31. A new cereal flake is perfected—Granose Flakes, which results in a patent. John Harvey imposes restraints on advertising because of the medical community's limits.

1895 – Source - Urantia: William S. Sadler is appointed Secretary of the Chicago Medical Mission activities. The Battle Creek Sanitarium and the Medical Mission Benevolent Association jointly start the American Medical Missionary College. Clinical work is done at the Chicago Medical Mission and in Battle Creek. The AMMC Settlement Building is purchased some distance south of the main mission in a working class neighborhood. It serves as a combination dormitory, classroom, and social settlement house. It becomes the headquarters of the mission's Visiting Nurse Service and the other programs including: a free kindergarten and day nursery for working mothers, a cooking school, classes in sewing and manual training, health lectures for adults and children, women's club, a newsboy's reading room, a placement service for orphans and reclaimed prostitutes, jobs for former alcoholics, and a maternity home for runaway unmarried mothers. Life Boat Rescue Services are established. "Each evening pairs of mature nurses left the Settlement House to work among Chicago's streetwalkers, who they encourage to turn from lives of prostitution."

John Harvey Kellogg presents a paper on biologic living at the Pan-American Medical Congress in Toronto.

Admiral A. P. Niblack accepts many of Kellogg's ideas and proceeds to introduce some of them at Annapolis Naval Academy. He indicates at a later time that the Naval Academy owes its entire program of physical training to John-Harvey Kellogg.

1896 – Source - Urantia: John Harvey Kellogg addresses the New York Academy of Medicine. The Chicago Medical Mission purchases an old church to provide sleeping quarters and meals for 300-400. The Home provides work for the men such as weaving rugs or making brooms.

Source - Urantia - The Sanitarium's charter expires and **reorganizes** as the Michigan Sanitarium and Benevolent Association, a non-profit corporation. The new charter's provisions: All members sign a declaration of principles, and agree that the work of the sanitarium should be "of an undenominational, unsectarian, humanitarian, and philanthropic in nature." [Ed. Note: The words that describe the work of the sanitarium are quoted as rendered in the charter.]The Sanitarium is no longer under control of the Adventist church. **The old stockholders can nominate one person for membership in the new organization, so a large number of Seventh-Day Adventists ministers become members of the new Association.**

[Editor's note: This helps to explain why Ellen White ended up a stockholder in the Sanitarium. She apparently purchased stock under the terms of the new charter. She was paid a minister's salary from the tithe; although as a woman she could not be "ordained." Her income from the San would have begun in 1897, or several years before she accused Dr. J. H. Kellogg of diverting funds from the Sanitarium to help take care of the 'unworthy' poor in Chicago. She may have had more than one reason not to want Dr. Kellogg not to spend Battle Creek Sanitarium money in Chicago.]

Source: A Sword of Fire Hung over Battle Creek by Gerald Carson, pp. 129-139: The Battle Creek Sanitarium, under Dr. Kellogg's guidance and control, had established branch sanitariums all over the United States and the world. Dr. Kellogg seems to have feared that the old charter, which designated the Sanitarium as the property of the Seventh-day Adventist denomination, left things wide open for the Denomination to try to divert funds from the enormously successful Battle Creek Sanitarium to help support other sanitariums in the network which were struggling.

An opportunity to terminate this temptation fell into Dr. Kellogg's hands. The Battle Creek community from time to time would develop a strong feeling that the Sanitarium was a commercial enterprise and that it should pay taxes. The events surrounding the **1897** flare-up of this sentiment gave Kellogg an excuse to push for a new charter (to replace the one that was expiring) to fix both the problem of the potential diversion of funds to other sanitariums and to ward off the tax question once and for all. Gerald Carson describes what happened:

A Citizens' Committee investigated, found the "San" was "wholly philanthropic in law and in fact," that The Doctor received no salary, and lived by "lofty motives." And so the tax issue provided the climate for inserting one of Dr. Kellogg's neatest gimmicks into the new bylaws. First, the Sanitarium was declared officially to be nonsectarian, welcoming, as Horace Fletcher, the champion masticator, said, even "honest agnostics and born Buddhists." Second, they make certain and secure the tax-exempt status of the "San," it was written into the charter that its income must, by law, be expended in the state of Michigan. Both features, The Doctor explained, were necessary to secure, and deserve, broad public support.

The operative effect of this provision was that the Adventists could not divert the money made at Battle Creek to bolster up their treatment rooms scattered here and there. As soon as he was operating under the new charter, Dr. Kellogg could feel reasonably certain that no conversion of funds was possible. Never had the skills of the many-sided nutritionist shown to greater advantage than in his handling of the incorporation papers. The new bylaws did not require the constituents to be Seventh-day Adventists, and further declaration was made, that the work was "undenominational and unsectarian, purely charitable, benevolent, Christian and philanthropic." These words were often quoted later by Dr. Kellogg. At the time he smoothly explained that they were necessary to preserve a tax-free status. As a hospital, of course, the establishment had to be not for a certain class, but for all. It was not a candid explanation; for later, when the differences between the Adventists and the Sanitarium became critical, The Doctor stated crisply that of course the Sanitarium was not run in the interests of the church— "as stated in the charter." The elders had been outsmarted.

1898 – JULY 19 – A very suspicious fire breaks out at the Sanitarium Health Food Company.

1898 – JULY 21 – Another suspicious fire breaks out, this time at the Sanitas Food Company plant. These fires (July 19 and July 21) were only "curtain raisers," to quote author Carson.

1898 – Source – Urantia: The Life Boat Mission opens on 15 Mar. 1898, at 436 State Street with John Callahan as director. It is the only activity that carries the Seventh Day Adventist label. Kellogg authorizes Sadler to publish the *Life Boat Magazine*. At its peak it publishes more than 200,000 copies per issue.

Dr. Kellogg starts the Battle Creek Sanitarium Food Company on White Street. In 1902, the name changes to the Battle Creek Sanitarium and Health Food Company.

In June, Will and Lena Sadler and Thomas Mackey spend a week in Sparta, Wisconsin, lecturing to an Adventist Missionary Camp. Dr. Holden and Sister Black return from the Chautauqua Assembly at Marinette, Wis., where they assist in the work of the School of Health.

Dr. John Harvey Kellogg goes to the Pacific Coast and Mexico.

Lena Sadler is in charge of the Life Boat Rescue Service and William S. Sadler is Secretary of the Chicago Medical Missionary Training School, both at 1926 Wabash Ave. April 1898. **A new workingman's home, a former army barrack, is located at 1339 State Street, having four stories and a number of private rooms.**

Lena Sadler heads up the program at the women's jail.

"The gospel meetings at the Maternity Home are growing more and more interesting. The meetings are being conducted by Sisters Sadler and Callahan."

It is reported in the Life Boat Magazine that there are over 350 charitable organizations in Chicago serving the poor.

A Medical Missionary Convention is held on Dec 17-19 in Chicago and is attended by 15 conference presidents. The new Medical Missionary Training School has an enrollment of 150.

1899 – Source – Urantia: William S. Sadler is placed in charge of the Life Boat Rescue Mission until October when Thomas Mackey is placed in charge.

William S. Sadler conducts studies on "Christ as a Personal Worker." He also pays a visit to Peoria, Illinois, speaking to the YMCA and various churches."

Twenty-seven Medical Missions and Benevolent Associations now exist outside of Chicago.

1899 – JANUARY 31 Testimony from Ellen White to the [Battle Creek] Sanitarium Board, Jan. 31, 1899:

"I am directed by the Lord to call upon you to do something for us, and to do it now." ... "Some division of your funds must be made for this purpose." An Appeal for the Work in Australia," 1899, p. 36:"... the profits of the sanitarium should be largely used in helping similar institutions in needy circumstances."

1899 – MAY - Source – Dr. Charles Stewart:

"Dr. A. B. Olsen, who was then Secretary of the Board of Trustees of the American Medical Missionary College, prompted by Dr. Bayard Holmes of Chicago, urged upon the Board the necessity of the Medical College becoming a member of the Association of American Medical Colleges in order to give it an assured standing and position among the medical institutions of this and other countries."

JUNE 19 – 1899 - Source - Dr. Charles Stewart:

"The following, taken from the records of the American Medical Missionary College, will show just what was done with reference to the building just referred to:

The Board of Trustees of the American Medical Missionary College met Monday at nine o'clock, June 19, 1899, in the Hospital Committee Room, Battle Creek, Mich. Present, trustees Judge Jesse Arthur, Dr. H. F. Rand, and Dr. A. B. Olsen. Present on invitation, Dr. Wm. A."

Dr. Stewart explains that the meeting discussed the matter, but deferred a decision to the following year.

1899 – AUGUST 29 - Source: Letter From Ellen White to Dr. John H. Kellogg:

Brother Kellogg, the Lord calls for a halt, while you sit down and count the cost, to see whether you will be able to finish the building which you have begun. My brother, you are in danger. You are making many plans that you can never carry through. In your effort to embrace so much in the rescue work, you are in danger of divorcing yourself from the leading and most urgent features of the last gospel message. There must be camp meetings held to reach all classes, and at every place where these camp meetings are held, a home

should be established where educated workers can teach all classes of learners how to work in medical missionary lines in connection with the Bible workers. All are to be taught how to carry the work to towns and cities that have not yet heard the message. Thus the light of truth will shine forth in many places. Meeting-houses must be built and humble buildings hired or erected where treatment can be given to the sick. By this means the work of the gospel and the medical missionary work will be bound together.--Letter 135, 1899, pp. 1, 3, 7. (To Dr. Kellogg, August 29, 1899.) {4MR 132.2}

1900 – Source: Urantia: A complete description of the services of the Chicago Mission is offered in *The Life Boat*, August 1900 edition, Vol. 3, No 6.

William S. Sadler pays a short visit to Omaha, Nebraska and Denver Colorado.

Misses Langley, (Anna B) Kellogg, and Blickenderfer, all at one time members of our graduate nurses' settlement, in Chicago, take a special course for graduate nurses at the Battle Creek Sanitarium.

1900 – FEBRUARY 24 - Source – Letter from Willie C. White to Dr. Charles Stewart: In W. C. White's letter to Dr. Stewart he says that his mother first saw the newspaper article herein before referenced to Feb. 24, 1900, and that she wrote the first letter Feb. 27, or three days later. [The article that described the work of Dr. Kellogg's rescue work in Chicago.]

1900 – FEBRUARY 27 - Source – Letter 33 – Ellen White from Cooranbong, Australia to Dr. Harvey Kellogg:

More recently I have written of figures that have been presented before me in regard to the gospel wagon. Then I had a view of the work which you have been doing for several years. I was lost to everything around me. **I saw the large work established by you in Chicago, and the money that was invested.** There was presented before me a long roll of paper, having upon it figures of a startling character, while in large letters was inscribed, "Consumers, but not producers." The figures showed the amount of God's money that had been invested in that enterprise in Chicago, and the results to the work all over the world. The representation was most disheartening. . . . {4MR 138.2}

The whole vineyard of the Lord has been robbed to carry on a work that is never-ending. It has consumed means that should have supplied the necessities of foreign fields. The means spent in Chicago would have given to new fields advantages for doing the very work that God has designed should be done. Look at the destitution that exists in portions of the field in foreign countries, and in contrast see the investment made in one great city. It shows that there has been a misappropriation of means which is not yours to do with as you please. . . . {4MR 138.3; paragraph also in 2MR 241.1}

I have no hesitancy in saying that God did not set you at that work in Chicago. . . . {4MR 139.1}

Three mornings ago I laid my hand upon several papers, exchanges from America, sent me about two years since. **In the New York Observer of August 6, 1896,** I saw your name, and the heading, "Dr. Kellogg's Work, The Workingman's Home, and Medical Missionary Work in Chicago." There followed an account of the work then going forward, and the large amount of means required to sustain it. Since that time the work has greatly extended, and of course a much larger amount is required for its support. **As I read the article, and thought of these things, I could understand the light given me by the Lord as to what the principles of truth and righteousness would lead the sanitarium supporters and workers [Battle Creek Sanitarium supporters & workers] to do; that they should make it their first**

business to aid the work in this country [Australia], where the Lord has sent experienced workers fitted to carry forward His work. . . . {4MR 139.2}

[Editor's note: The above paragraph is where Ellen White betrays that she is accusing Dr. Kellogg of utilizing Battle Creek Sanitarium money to fund his Chicago projects— a false charge. Herein is the proof that she did charge him with such.]

In the sanitarium at Battle Creek as a center the Lord gave you your work, all that you could carry successfully. The medical missionary work was ever to be as the arm to the great work that was to prepare a people to stand in the day of God so soon to be realized. "The fear of the Lord is the beginning of wisdom." The gospel ministry of truth for these last days, in its sacred dignity, is to stand as the body; Christ Himself is the head; and the [medical] missionary work is to be the arm and hand. Only a thorough instruction in God's Word will suffice for the saving of souls that are ready to perish. {4MR 139.3}

Our work in camp meetings brings us in touch with all nationalities and all classes, rich and poor, high and low; and it brings us in connection with the sick and suffering. These camp meetings should be regarded as verily God's instrumentalities as are the sanitariums. Their work is essential. {4MR 140.1}

The work of our schools also is essential. God has a church, and education in schools is not on a solid basis unless it is carried on in connection with the church, and is founded on the principles of God's Word. Thorough instruction in the Word of God imparts an education that will be as lasting as eternity. . . . {4MR 140.2}

All these lines of work require money. God does not now lay upon His people the same work which was laid upon Muller. Muller did a noble work. But God has given His people a work to do after a different plan. To them He has given a message for the whole world. They are to enter territory after territory, and make aggressive warfare against soul-destroying sins. God bids them, "Lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." They are to engage in house-to-house labor, opening the Scriptures to those who are in darkness. Rich and poor alike are to be instructed. The youth must be labored for with persevering zeal to win them to the truth, that they also may become laborers together with God.--Letter 33, 1900, pp. 1-5. (To J. H. Kellogg, February 27, 1900.)

All this work in Chicago was presented in a vision given to me at midday. It laid upon me a burden which none could understand. I could not understand it. I was overwhelmed with the things presented. {4MR 141.1}

When I came to myself, I was like one stunned. Night after night the picture was before me. I saw the investments you were making, the money you were consuming; and what would the end be? I will not say. {4MR 141.2}

"Who has required this at your hands?" was the question asked. "Sister White," you bemoan, "somebody has set things before you in a wrong light." No, no; things that no one knows have been presented to me. {4MR 141.3}

I have been made to understand the ambitious projects that have bound up in one wicked city means which should have helped the work in this new world and put us on standing-ground. But all the necessities of this field, which were kept before you, seemed to you of less importance than the great things you were creating. {4MR 141.4}

All our entreaties, all our poverty, which you knew, all our inability which was indeed impossibility, was before you, but the things of your own creation closed your senses to our great need. The Lord signified that we should make a center here; that in this country should be established the very same work that we had started in America by the greatest self-denial and self-sacrifice at every step. . . . {4MR 141.5}

As I write, my soul burns within me to see how the money has been used to consume, but not to produce. . . . {4MR 141.6}

We should have had at this date a large, well-built edifice with surrounding grounds in a beautiful location, where we could co-operate with God in caring for sick and suffering humanity. Through this work in connection with the gospel ministry, the light of truth would shine forth. The people who are in ignorance would have an opportunity to become acquainted with health principles, and many would be led to practice the self-denial essential for health of body and clearness of mind, and they would be brought to comprehend what is truth for these last days. This is the work to be done. . . . {4MR 141.7}

Our school in Australia has been established and carried on at a heavy financial sacrifice. If some of the means absorbed in the Chicago mission and similar enterprises had been appropriated to the necessities of institutions of God's own appointment in this new field, the Lord would have been much better glorified; for then we could have received to impart to others. {4MR 142.1}

Through the work of schools and sanitariums the light of the gospel, in clear, steady rays, would have penetrated far and near. The truth of God would have been as a city set upon a hill. If the ensign of truth can be lifted in educational institutions and in sanitariums for the sick, in the islands of the sea and in many countries, more would be accomplished in bringing souls into the truth than can be accomplished by all other methods that can be devised. {4MR 142.2}

There are many communities where all are in humble circumstances, where many of the refinements, comforts, and some even of the seeming necessities of life are lacking. But when the truth is received by these people, what a change is wrought! Tobacco is seen to be a needless expense, as well as an injury to the health. It is discarded, and the means thus saved is used in paying teachers to instruct the children, that they may be brought up in the nurture and admonition of the Lord. {4MR 142.3}

Many who know not the truth are coming to understand that their home training and Sunday school teaching will not accomplish the work that is essential for this time. The present truth must come to the people. They need Bible truth, the special truth for this time. Our churches must be a living temple for God; every stone composing the temple must be a living stone; emitting light. {4MR 143.1}

Often the greatest amount of good will be accomplished by camp meetings. In most cases these should hold two or three weeks. These meetings should be so conducted as to make them object lessons of neatness, order, and good taste; and at the same time there should be a careful regard to economy. At these meetings the truth is brought before people who would never enter a church, and many are convicted and converted. {4MR 143.2}

In every place where believers are raised up, humble churches should be built. . . . {4MR 143.3}

All that is involved in camp meeting effort can never be fully traced out. God is calling upon souls, and we should stand ready to gather in the harvest as soon as the work of ministry begins. The warning is to be given by every converted soul. This is the missionary work to be done. Money is to be invested, not in expensive buildings, but in the best methods of reaching and saving the largest number of souls unto Jesus Christ. {4MR 143.4}

The ministry is not to be belittled or criticized. The men appointed to the ministry are not to be censured because they do not give soul and body to that which is termed medical missionary work. **God has given to every man his work. It is not the duty of the ministers to do as you have done. If they did, they would rob the destitute, suffering fields that have just as good a claim to help as have the people in the wicked city of Chicago.** It is your duty, Brother John, to respect the ministry just as fully as you think your work should be respected. {4MR 143.5}

[Editor's note: The above paragraph furnishes proof that Ellen White did accuse him of "robbing." In saying that if other ministers did as he— or Dr. Kellogg— had done, they would have robbed the foreign fields by spending their money in Chicago, it is just like saying that Dr. Kellogg robbed.]

Should you carry out your own way, means would be drawn from the treasury to support the enterprises of your creation, until the missions to which God has appointed a special work would be destitute of every facility for carrying on that work.--Letter 33, 1900, pp. 2-8. (To J. H. Kellogg, February 27, 1900.)

To neglect the very work God has given you, and take up a work He has not appointed, is not the devising of the Lord but your own devising. You cannot carry the work in Chicago as you have been doing, and perform acceptably the work the Lord has appointed you. No one who believes that we are giving the last message of mercy to the world is required by God to go over the ground you are going over.--Letter 33, 1900, p. 8. (To J. H. Kellogg, Feb. 27, 1900.) {2MR 241.2}

1900 – MARCH 10 - Source - Ellen White, Letter #41 to Dr. J. H. Kellogg (from Australia)

Nations Waiting for the Light.--**To those who suppose that the Lord has given them the work of caring for the promiscuous mass of outcasts, who have ruined themselves, many of whom will continue to do as they have done in the past, at the same time subsisting on means given them by Seventh-day Adventists, the Lord says, Who gave you this work?** There are peoples and nations yet to receive the light of truth for this time. The gospel message is to be exalted and is to become far reaching. {WM 260.2}

In every place where the message is proclaimed, missionary workers are to go forth with their Bibles in their hands. Souls are to be converted and established in the truth. A meetinghouse is to be built. Light is to shine forth from the believers, who are to be as a city set on a hill. The church is to be in that place a witness to what the truth does. Letter 41, 190 can.

[Ed. Note: This excerpt from Letter 41's reference is not clear as given to us by our source. All the other excerpts from Letter 41 have an MR designation, as does the one before and after it.]

Seventh-day Adventists have a special work to do in building sanitariums in our world as necessity demands. These buildings are to be small or large, as is appropriate to the situation and the surrounding circumstances. Our work is to be aggressive, and is to belt the world. . . {1MR 224.2}

The work of the people of God is to enlighten the world, in accordance with the directions given in the fifty-eighth chapter of Isaiah. Here is presented the plan of work which is to be carried on in every place where the truth takes hold of minds and hearts. In connection with the proclamation of the message is to be done the work of relieving families who are in distress. Those who take their position on the Lord's side are to see in Seventh-day Adventists a warm-hearted, self-denying, self-sacrificing people, who cheerfully and gladly minister to the needy. Especially are those who suffer because they have had moral courage to accept the truth, to be helped. Those who are cast out are to receive attention. {1MR 224.3}

But the work of providing for all the depraved, all the drunkards, and all the prostitutes, has not and never will be given by the Lord to Seventh-day Adventists. . . . {1MR 224.4}

God has given direction that sanitariums ought to be established in different places. These institutions are to be His agencies for reaching a class of people that nothing else will reach. In these instrumentalities the light of truth is to burn brightly. . . . {1MR 224.5}

The sanitarium is to be the Lord's memorial, a witness to the efficacy of the truth. Those who come to the institution are to see that in it the fear of the Lord is known to be the beginning of wisdom. When the banner of truth is no longer the honored, respected banner of the institution, the Lord will withdraw from the institution His keeping power. Letter 41, 1900, pp. 3, 5, 7, 9. (To Dr. and Mrs. J. H. Kellogg, March 10, 1900.) {1MR 225.1}

If the institutions established are to be conducted, as is stated, on the undenominational plan, what have Seventh-day Adventists to do with this work? Seventh-day Adventists have a special work to do in building sanitariums in our world as necessity demands. . . . {2MR 241.3}

The third angel's message is virtually ignored by you. You have belittled the work of the gospel ministry, while you have made the medical missionary work disproportionately important. **You have weakened where you should have strengthened. You would bear no restriction. You were determined, if you could, to set in operation the work you had planned, but this work God has never given you to do.**--Letter 41, 1900, pp. 2, 3, 4. (To J. H. Kellogg, March 10, 1900.)

1900 – JUNE/JULY - Source – Merritt G. Kellogg's 1908 Statement: Merritt G. Kellogg visits Ellen G. White at her home in Australia. He claims that they discussed the Chicago activities of Dr. J. H. Kellogg and claims that she showed him a newspaper article several years old that talked about the great work Dr. Kellogg was doing for the poor people of Chicago with his own funds and funds from the Battle Creek Sanitarium. He reports that he explained to her that the charter of the Battle Creek Sanitarium did not permit its funds to be expended outside of the State of Michigan. Ellen shows him a newspaper article which he thinks, but is not certain, was in the *New York Observer* from several years earlier. She assures him, that, in the words of Merritt Kellogg, “your brother has been expending vast sums of money **in the erection of buildings** and in caring on a work in Chicago to which God has never called him.”

1900 – AUGUST 29

Ellen White leaves Australia and sails for America.

1901 – Source – Urantia: John Harvey Kellogg publishes *Rational Hydrotherapy*, a result of twenty-seven years of research. A book principally for physicians, it is recognized as the single most important treatise on the subject. As late as 1960, the Mayo Clinic still reports using it.

The Chicago Medical Mission is supported by private donations. Only one-tenth of The Chicago Medical Mission is support by Adventists donors, the rest comes from sale of the *Life Boat Magazine* and private contributions.

Church leaders move Battle Creek College to Berrien Springs, Michigan, taking away the part-time young labor workforce at the Sanitarium of premedical students.

William and Lena Sadler move to San Francisco Bay Area to study medicine at Cooper Medical College, Clay and Webster Streets in San Francisco. Lena Sadler's uncle, Dr. Merritt Kellogg, a Seventh Day Adventist doctor resides in the Bay Area. The funding of the Chicago Medical Mission begins to decline forcing Dr. Kellogg to contribute increasing share of the costs from his personal income from food manufacturing.

1901 – April 2 through April 23 - The General Conference is in session. Ellen White is present, and a discussion comes up about a good building for the medical college in Chicago. She heartily supports the plan. (Source = Dr. Charles E. Stewart in his "Blue Book.")

1901 – APRIL 17, 1901 At the sixth meeting of the I. M. M. B. A., April 17 [1901] (See *Gen. Conf. Bulletin*, p. 341) still more definite plans were laid for the purpose of securing funds for the erection of medical college buildings. Willie White, son of Ellen White, is present and declares that he is all in favor of getting a building up for the medical college:

W. C. White: "I am intensely interested in our schools and in no school am I more interested than in the Medical Missionary College. Our schools should have their buildings without rent, and therefore I offer a resolution: "Resolved, That we proceed to raise a fund for the purpose of providing necessary buildings for the American Medical Missionary College. I move the adoption of this resolution."

1902 – FEBRUARY 18 - Source - Urantia: On February 18, 1902 a fire destroys the entire main building, charity hospital, and several adjoining buildings of the Sanitarium. On May 12, 1902, ten thousand people gathered for an elaborate cornerstone-laying ceremony. The Sanitarium applies to the city for exemption from property taxes. Even though wealthy and famous people frequented the facility, the Sanitarium opens the books to the city government to show the modest salaries that all workers from Dr. Kellogg down to the helpers have received. The investigators are surprised by the number of charity cases treated at the Sanitarium.

1902 – John-Harvey travels to Europe.

1902 – (MAY 11) Source = A Sword of Fire Hung over Battle Creek, taken from The Cornflake Crusade by Gerald Carson, pages 129-139, copyright 1957, Rinehart & Company, Inc., New York and Toronto, Library of Congress Catalog Card Number 57-9631: The main building of the new Battle Creek Sanitarium is dedicated with a three-day gala affair. Adventists deny a New York Tribune story with this headline: DYNAMITE ASCENSION DAY Planned for These Adventists, but the Plot was discovered through a Warning Letter. In another newspaper article in the Battle Creek Journal, an anonymous letter had been sent to Sanitarium officials to look for a bomb in the building, and two sticks of dynamite were found in the pipe that supplied the building with gas.

1902 – JUNE – Source – Charles Stewart: Dr. Charles Stewart documents that Ellen White has now been "shown" that the vision she had some years ago in Australia was only an object lesson.

Dr. Stewart: In your testimony, given, in June, 1902, you state as follows:

"Some time after this I was **shown** that the vision [concerning the erection of buildings Chicago given three years before]. . . , was an object-lesson for our people warning them not to invest largely of their means, in property in Chicago, or any other city."

1902 – DECEMBER 13 - Ten months after the Sanitarium fire, the Church's giant Battle Creek publishing house, The Review and Herald, burns to the ground. Most Adventists see the two calamities as divine judgment. With the move of Battle Creek College and the two fires, the decentralization of Adventism in Battle Creek had begun.

1903 – MAY 18 – Source = Carson: The new Battle Creek Sanitarium is hit by fire again, but this time, only the stables burn, with the loss of thirteen horses and one charity patient's loss of life.

Source - Urantia: May 31: The new Battle Creek Sanitarium is completely finished. [Keep in mind that back on May 11 of this year, only the main building was completed.] Many Adventists think that Battle Creek is a dangerous place for young Adventists, and fear that their children might lose faith in the inspiration of Ellen White.

John Harvey Kellogg loses the patent on flaked cereal foods. John Harvey begins to believe that he might as well sell some of his food creations to others for a lump sum, because if he does not, 'they will pirate them anyhow.'

Will and Lena Sadler return from San Francisco, on December 14th to continue their medical studies at the American Medical Missionary College in Chicago and work part-time in the Chicago Medical Mission as their studies will permit.

William S. Sadler speaks at the West Michigan Young People's Convention held in Battle Creek on December 31, 1903, "...taking for his text, "Today, if ye will hear His voice. The need of a definite consecration was most fittingly emphasized. The response was hearty. About one hundred and fifty sought victory in power over sin. Many consecrated their lives for full service." On New Year's Day, the delegates are taken to the Haskell Home (for orphans), cordially invited to the home of Mr. and Mrs. J. H. Kellogg, to the American Missionary College, and Battle Creek Sanitarium. They conclude with vespers in the gymnasium and a talk by Dr. John Harvey Kellogg.

1903 – Source: Nation Master Encyclopedia, Article "William S. Sadler:" Sadler, caught in the fight between the supporters of Ellen White and her opponents, is stripped of all his managerial duties with the Seventh-day Adventist Church.

1903 – AUGUST 10 - At the urging of Ellen White, the General Conference of Seventh-day Adventists moves from Battle Creek, Michigan to the Washington, DC Area.

1903 – OCTOBER - Source – Dr. Charles Stewart: Ellen White writes to Dr. Harvey Kellogg about the vision she had in Australia and concedes that when she saw the vision, she thought the buildings had already been put up.

From a testimony from Ellen White to Dr. Kellogg dated, Elmshaven, Sanitarium, Cal., Oct 28, 1903, we quote as follows, referring to an earlier vision she claimed to have had in Australia:

"In the visions of the night a view of a large building was presented to me, **I thought that it had been erected and wrote you immediately in regard to the matter. I learned afterwards that the building which I saw had not been put up." But no mortal man had ever written to me or told me that this building had been put up. It was presented to me in vision.**

1904 – Source: Urantia - A property of 160 acres is donated by Mr. Peddicord in La Salle County, about 80 miles from Chicago and is used to grow fruits and vegetables for the Chicago Mission.

Through the donation of Mr. C. B. Kimball, the Hinsdale Sanitarium property is obtained. The Sadlers take a trip abroad. They visit Germany among other countries.

1904 – Source: Statement of Merritt G. Kellogg – 1908: Merritt G. Kellogg reports that he talked with Ellen White about her unwarranted criticism of Dr. Harvey Kellogg's book, *The Living Temple*, which she was criticizing heavily and claiming that God had directed her to stop him from publishing it. He tells her he has read it carefully several times and can't find any different theology in it from what he had found in several of her books. He says that the Church wanted to stop Dr. Kellogg from selling his book because its sales would have cut into the sales of Ellen White's own books, and thus abridge her income from the royalty on her book on the same subject. Merritt Kellogg reports that Willie C. White, Ellen White's son, reported that her income from the sale of her own book on the subject of healthful living was about \$5,000 per year. (See 1908.)

1904 – (CIRCA) Source: Statement of Merritt G. Kellogg – 1908: Merritt Kellogg reports that a Brother Osborne from the General Conference told him that a special GC committee had met to figure out how to destroy Dr. Kellogg and that he had been the chairman of that committee. Brother Osborne told him that the committee had decided on a three-fold strategy: (1) proclaim him a Pantheist (2) cripple the Sanitarium by circulating vilifying stories about the Doctor and his helpers, and (3) cut off his supply of students, helpers, and nurses [by moving the College out of Battle Creek to Berrien Springs]. Furthermore, Merritt Kellogg stated that this plan was written out and sent to Ellen White so that some articles for the *Review & Herald* could be sent out.

1905 – Source: Urantia - Kellogg confides to an old associate that he anticipated the probability of an eventual break between himself and the church fifteen years earlier and that he had been preparing for the possibility for the previous ten years. For that reason, he wrote, he had insisted on maintaining the sanitarium as a “private, distinct, independent corporation.”

The doctor contracts for some of his sanitarium associates to present twenty-eight schools of health at various Chautauqua assemblies during the 1905 season.

Source: Nation Master Encyclopedia, Article, “William S. Sadler: Sadler leaves the Seventh-day Adventist Church.

1906 – Source: MS 33, 1906 (copied from Dr. Stewart's MSS June 5, 1905) – Ellen White states, in paragraph #3:

“Shortly after the meetings closed, Judge Arthur and his wife spent part of a day at my home. We had much pleasant and profitable conversation. Among other things discussed was the matter of **the representation that had been given me of an expensive building in the city of Chicago, used for various lines of medical missionary work.** I related how that when I was in Australia, I was shown a large building in Chicago, which, in its erection and equipment, cost a large amount of money. I was shown the error of investing means in any such buildings in our cities.”

1906 – Source – Urantia: - John Harvey Kellogg organizes the American Medical Missionary Board and endows it with five thousand shares of the Toasted Corn Flake Company stock and commissions it to carry out in a completely nonsectarian way the activities formerly sponsored by the Seventh-Day Adventist Medical Missionary and Benevolent Association. The AMMB finances the failing publication of “Good Health.” **The AMMB sponsors the annual Medical Missionary Conference at the Sanitarium to encourage foreign medical missions among evangelical denominations.**

The boom in prepared breakfast cereals provided sufficient funds to complete the financing of the new Sanitarium.

Believing that the restraints that John Harvey Kellogg placed on advertising were limiting sales, William Keith Kellogg persuades his brother to transfer his rights to produce Corn Flakes to an independent company. The Battle Creek Toasted Corn Flake Company is founded with financial help from C. D. Bolin. William Keith is the company's president and CEO. **Will insists that his brother, John Harvey, receive generous compensation in the form of**

company stock, on the stipulation that John Harvey would have no part in the management of the company. William Keith Kellogg puts his signature across the front of every box of toasted flakes.

William S. Sadler is secretary-general of the faculty of the Hinsdale Sanitarium Medical Missionary Training School, which starts its second annual course of study. The school has 450 hours devoted to Bible doctrine and the study of the Third Angel's Message. Diplomas from this school are recognized by all states for the practice of nursing. The Sanitarium is located in the midst of sixteen acres of woods in Hinsdale, Illinois.

1906 – Source: Kaspersen: Ellen G. White—The Myth and the Truth, Chapter 5, “Pantheism and the “Alpha of Apostasy: The Seventh-day Adventist publishing house, Pacific Press, burns to the ground. Ellen White loses several thousand dollars of art work she had paid to New York artists for illustrations to be used in her books. Kaspersen notes that Ellen White thereafter didn't have much to say about fires being judgments from God.

Source: NationMaster Encyclopedia, Article, “William S. Sadler: Sadler is ex-communicated by the Seventh-day Adventist Church.

1907 – Source – Urantia: John Harvey Kellogg travels with Dr. James T. Case to St. Petersburg, Russia to observe the experiments of the Russian psychologist, Pavlov.

John Harvey Kellogg is expelled from the Seventh Day Adventist Church. There is some evidence from Adventist sources that Dr. J. H. Kellogg over future decades strayed from orthodox Christianity and may actually have adopted a view of Christianity that was definitely pantheistic. Dr. Sadler, at the request of a woman whose husband began acting strangely in his sleep, asks Dr. Sadler to investigate. He is convinced the man is channeling spirits and becomes Dr. Sadler's “sleeping subject (See *NationMaster Encyclopedia* article on Dr. Sadler for this particular fact.) Dr. William S. Sadler, having plenty of evidence that Ellen White's visions were from sources other than from God, left the Seventh-day Adventist Church and began to investigate and write about spirit “channeling.” The *Urantia Papers* state that so far as their organization can determine, Dr. Sadler began putting together the material for a book on channeling that finally was published in 1955 called the *Urantia Book*. This book purports to tell the “true” story of Christianity and claims to have a mandate from the spirits that communicated the story to take the “correct” version of Christianity to the world.

1908 – Dr. Merritt G. Kellogg, a noble Seventh-day Adventist Christian leader and missionary, furnishes a statement dealing with the cover-up of Ellen White's false Chicago Buildings Vision, exposes the scandal surrounding the opposition to Dr. Harvey Kellogg's book, *The Living Temple*, and the fact that Ellen White did not really write many of her books. He gave indirect credibility to Fannie Bolton's claim that she had written the Ellen White book, *Steps to Christ*.

To sum it up I am shut up to the conclusion that the persecution and expulsion of Dr. J.H. Kellogg was due primarily to the blunders of Mrs. White in sending a short testimony of reproof to him, charging him with having done things which he had not done, and secondarily, to a fear that the Doctor would use this false vision against her to the hurting of her influence in the denomination and against her claim of being the mouth piece of God to this people. And thirdly, to a fear that if he was not humbled, crushed, or driven out of the Church, as was Nebuchadnezzar from among men, he would by his great organizing ability, finally turn the canvassers from the sale of Sister White's books to the sale of his own, and thus abridge her income from the royalty on her book..

1911 – Source – Urantia: Dr. William S. Sadler, who, before the Chicago Vision Fiasco of Ellen White, would defend her to great lengths, begins to give public addresses about the various phases of the phenomena and philosophy of Spiritualism.

1915 – Ellen White dies. Her estate is deep in debt because she had lived beyond her means, largely due to retaining an entire staff of helpers and writers at her Elmshaven mansion near St. Helena Sanitarium and Pacific

Union College in Northern California. The Seventh-day Adventist Church goes into debt to purchase her estate, pay off her debts, and to acquire her publishing rights.

1922 – Source: A Sword of Fire Hung Over Battle Creek (Gerald Carson), pp. 129-139: The Battle Creek Tabernacle Church [SDA Church] burns to the ground just seven years after the death of Ellen White. The *Detroit News* expressed this view of the incident:

While the idea that the fire was a fulfillment of the “flaming sword” prophecy of Mrs. Ellen White, founder of the denomination, is flouted to some extent, it is pointed out that this [the burning of the Tabernacle] was the thirteenth big fire in Battle Creek's West End and every building save one that was a part of the Adventist group at the time Mrs. White gave what was purported to be a vision, has fallen victim of the fire god.

Separate Time-Line

HOW DR. KELLOGG FINANCED HIS CHICAGO OPERATIONS

Researched by Kerry Wynne

Dr. Harvey Kellogg stated that Ellen White rebuked him for financing his Chicago projects with money inappropriately diverted from the Battle Creek Sanitarium. Not only is this interesting because the Sanitarium's charter forbid it to use its funds for projects outside of the State of Michigan, but because it was reasonably well-known how he actually did finance his Chicago projects. The vast majority of his funding came from donations from wealthy persons, Chicago Area churches of many denominations, subscriptions to his health magazine, and money from his own business enterprises— especially from his health food manufacturing company. Letters between Kellogg and Ellen White demonstrate that he was keeping her well-informed about his Chicago operations. He even shared with her his financial woes when he experienced them.

A separate time-line focused on how Kellogg financed his Chicago medical missionary operations up until the time Ellen White accused him to diverting money from the Battle Creek Sanitarium to fund them, demonstrates the absurdity and unfairness of her accusation:

1893 – Henry and Wessels give Kellogg \$40,000. They are relatively new Seventh-day Adventists whose fortune came from the discovery of a gold mine on their property in South Africa.

1893 – The **General Conference of Seventh-day Adventists**, using the donation from the Wessels brothers, established the Adventist Medical Missionary and Benevolent Association to finance the cost of its Chicago operations for the poor and made Kellogg president of the association.

1893 (MAY) – The Association purchases a property at 26 College Place and establishes it as the Chicago branch of the Battle Creek Sanitarium. The Sanitarium is patronized by a variety of paying patrons, including the wealthy, and soon Dr. Kellogg decides he has the resources to begin launching a benevolent work among the Chicago poor (Battle Creek Daily Journal, April 24, 25, 1839, cited in Schwartz).

1893 (JUNE 25) – Kellogg searches for but cannot find a suitable building for the Chicago mission, so he negotiates a deal with Henry Monroe, the superintendent of Pacific Garden Mission, to share facilities at the Mission's headquarter at 98-100 West Van Buren Street.

1893-1894 (CIRCA) – Shortly after launching a second mission location, Kellogg begins advertising in the *Advent Review and Sabbath Herald* and *Medical Missionary* publications his request that Adventists send him used clothing that is in good condition for the mission.

1895 (SPRING) – Dr. Kellogg begins advertising in Adventist publications a special program to raise money for his Chicago medical missionary work. He asks Adventists to devote a portion of their land to a garden and donate the proceeds from the sale of what the land produced to the Chicago program. He offered to buy the seed for Adventists who had the land but could not afford to buy the seed. *Medical Missionary* V (April, 1895):112; VI (April, 1896): 109; *Adventist Review and Sabbath Herald* LXXIII (April 21, 1896): 250-251.

1895 – A 5-story building at 1926 South Wabash Avenue is acquired earlier in 1885 and becomes the American Medical College with its first enrollment of 40 students taking place in September. The school's operating costs are shared jointly by the Medical Missionary and Benevolent Association and the Battle Creek Sanitarium.

[Note that this is the old Battle Creek Sanitarium that later burned down some years later. The San's original charter, which expired in 1897, did not specify that its funds could only be spent within the State of Michigan. The new charter, written in 1897, did require that the San's funds could only be utilized within the State of Michigan. Thus, the new charter governed San money for a number of years while it occupied the old building, which burnt down in 1902, and continued to govern its operations once the new building was constructed.]

1896 (SUMMER) – The Mission's activities have out-grown all their facilities, and an old church at 42 Custom House Place is purchased. It was re-named The Workingman's Home.

1896 – Kellogg appears to stretch the truth about the funding of his Chicago operations to Ellen White. Quoting SDA author, Richard W. Schwartz:

To Mrs. White Kellogg had written in 1896, “There is a great jealousy of our work on the part of many because the Lord has seemed to prosper it so much, and because it has gotten along without asking for help.” In fact, of course, the Medical Missionary and Benevolent Association were appealing directly to the Adventist membership for financial aid.”

1897 – Kellogg writes to Ellen White about his Chicago work and remarks that it is a pity that such a small portion of the money taken in by the Adventist Church is used in such a way as to “really advance the cause of Christ for the relief and saving of sinners.” (April 27, from the White Papers.)

1897 – Kellogg concedes that his efforts to make the Chicago Mission self-supporting and non-dependent on support from the Seventh-day Adventist Church have not been successful. He acknowledges that up until this date. (Documentation: *The Chicago Medical Mission and Allied Charities*).

1898 – Dr. Kellogg prepares a handbook for inner-city mission work that stresses the importance of avoiding doctrinal differences and working to save souls without getting into the theological differences between the different denominations. (*City Medical Missions* [Battle Creek, 1898], Kellogg Papers.)

[Editor's note: It is highly probable that it was Kellogg's desire to make the Chicago Mission an inter-denominational project that minimized the unique beliefs of Seventh-day Adventists that put him on a collision course with Ellen White and the General Conference.]

This time-line takes us up to 1899 when Ellen White wrote Dr. Kellogg a testimony accusing him of constructing a building with funds diverted from the Battle Creek Sanitarium.

In conclusion, if God were “to blame” for all this confusion, it would make Him look like He didn't quite have it all together when He “gave” Ellen White her Chicago Buildings Vision in 1899. Would God want to make Himself look bad to an entire community of His followers? Would He want to embarrass His “servant,” Ellen White, and make

her look stupid? After all, if she was His mouthpiece to the Adventists, wouldn't He want her to be looked at with respect by His flock of end-time believers? How many times has it been said that God is not the Author of confusion? As we have seen so many times before, Ellen White's crediting God for things He did not do is a form of White-collar blasphemy. God is all-knowing and omnipresent. He does not make mistakes! Contrast how God honored His servant, Moses, before the Children of Israel. God never once allowed Moses to look stupid. Moses embarrassed himself once, but that was his own doing.

The results of our research suggest that there are two explanations for the supernatural-appearing manifestations of Ellen White while in vision— spirit channeling versus manifestations that are typical for females who had had the same kind of brain injury she experienced as a child. As we have presented in earlier chapters, both her supporters and critics attest to the fact that while in vision, she demonstrated every appearance of supernatural control. We have an eyewitness who saw a table levitate off the ground during one of her vision experiences. Which explanation fits the facts the best? Apparently those closest to her must have thought that the spirit channeling explanation fit the facts the best, because a significant number of individuals who lost their faith in her as a biblical prophet seemed to have concluded that what she experienced as spirit channeling, and turned to Spiritualism with the expectation that messages from the spirit world were genuine supernatural phenomena, but were not necessarily going to be accurate. After all, Spiritualists believe that there are “good” spirits and “bad” spirits, and they are not surprised to have spirits play tricks on them. Additionally we note that Ellen White often describes what she experiences in vision the same way spiritualistic mediums describe what they see in a séance.

Putting all the information we have available about Ellen White and her visions, including her frequent use of lying, deception, and trickery to maintain the appearance that she has a direct connection to God, the most logical answer to the mystery of Ellen White is that she was a spiritualistic medium with strong connections to Christianity who was deluded enough to think that she could accomplish great good for God if people believed that she was His mouthpiece. In short, she concluded that the end (the good she could do for God as a prophetess people believe in) justifies the means (trickery, deception, and cover-up).